



# مُصْطَلِحُ الْحَدِيثِ

# MUSTALAH

# AL-HADITH

*The Rules and Terminology of the Science of Hadith*

*By Ash-Shaykh, Al-Allaamah*

Muhammad bin Salih al-‘Uthaymin

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# مطلع الحديث

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الله اعلم  
لست بحاجة لغيري  
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# INTRODUCTION

After praising Allah, declaring the oneness of Allah and testifying that Muhammad is The Messenger of Allah ﷺ, the Shaykh, Muhammad Ibn Salih Al-Uthaymin said: As for what follows, Allah sent Muhammad with the guidance and religion of truth that it may prevail over every religion. He revealed to Him (Prophet Muhammad) Al-Kitab and Al-Hikmah, Al-Kitab being The Qur'an, and Al-Hikmah being the Sunnah. This, in order make clear to the people what has been revealed to them, that they may reflect on it, be guided by it, and be successful.

So the Qur'an and Sunnah are the two foundations by which Allah established the proof against His slaves. And upon these two sources the rulings of belief and action are built, whether by way of affirmation, or negation.

And the one who seeks to use the Qur'an as evidence only needs to investigate what the text indicates, in regard to its ruling. There is no need to investigate its chain of narration, as it has been absolutely confirmed, by way of multiple paths of transmission, both in its wordings and in its meanings. Allah says:

إِنَّا هُنَّ نَزَّلْنَا الْذِكْرَ وَإِنَّا لَهُ لَحَفِظُونَ

‘It is We who sent down the Qur'an and, We will preserve it’ [Al Hijr: 9].

As for the one who seeks to use the Sunnah as evidence, then two things require investigation:

1. That it is established from the Prophet, since not everything that is attributed to him is authentic.
2. What the text indicates in terms of its ruling.

So as a result of this first area of investigation, it was necessary to lay down some principles to discern thereby, that which has been attributed to the Prophet and is to be accepted, from that which is to be rejected. As a result of that, the scholars –May Allah have mercy on them, have established that and called it: ‘Mustalah Al-Hadith’ (The Rules and Terminology of the Science of Hadith).<sup>1</sup>

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<sup>1</sup> TN: We have included in this translation those parts omitted from the Arabic, in the only other known translation of this book (which exists only in electronic format). We have also taken out those parts that were interpolated and wrongly attributed to the Shaykh by the previous translator/s and have strove to rectify whatever other mistakes were found, that at times conveyed false meanings.



# **DEFINITION OF MUSTALAH AL-HADITH**

Knowledge by which, the condition of the narrations and the narrators is known, as to whether they are to be accepted or rejected.

## **BENEFITS OF MUSTALAH AL-HADITH**

Awareness of what is to be accepted and what is to be rejected, from the narrations and the narrators.

## **TYPES OF NARRATION**

**AL-HADITH:** This is a narration that is connected to the Prophet ﷺ concerning his sayings, actions, tacit approvals, descriptions and manners.

**AL-KHABAR:** Has the meaning of hadith, so it is known by the definition of hadith that has preceded. And it is said that Al-Khabar is what is connected to the Prophet ﷺ and to other than him, so it is more general and more inclusive than Al Hadith.

**AL-ATHAR:** This is a narration, which is connected to the Sahabah (companions of the Prophet) ﷺ or Tabi'in (successors of the Companions). And that which is connected to the Prophet is intended by it (at times), so it is said: 'And in the Athar from the Prophet ﷺ'.

**AL-HADITH AL-QUDSI:** This is a narration reported by the Prophet from Allah-the Most High. It is also called: Al Hadith Ar-Rabbani and Al-Hadith Al-Ilahi. An example of that is the saying of the Prophet ﷺ, concerning Allah, the Most High:

‘I am as My servant thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; and if he remembers Me in a gathering, I remember him in a gathering better than it’ (Bukhari and Muslim).

The rank of the hadith Al-Qudsi is between the Qur'an and the prophetic hadith. So the Noble Qur'an is attributed to Allah-the Most High, in wording and meaning. The prophetic hadith is ascribed to the Prophet ﷺ in wording and meaning. The Hadith Al-Qudsi is ascribed to Allah in meaning but not in wording.

Due to that, Allah cannot be worshipped with the recitation of its words and it cannot be recited in prayer. It is also not included in the challenge (for people to produce a chapter like it, as with the Qur'an).

Also, it was not transmitted in mutawatir form<sup>2</sup> as the Qur'an was transmitted, rather, from it is that which is: Sound (authentic), weak (unauthentic) and that which is fabricated.

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<sup>2</sup> TN: The definition of ‘Mutawatir’ follows soon.

# CLASSIFICATION OF NARRATIONS ACCORDING TO THEIR PATHS OF TRANSMISSION

The paths of transmission are two: Mutawatir and Ahad.

## 1. AL-MUTAWATIR

### DEFINITION

This is a narration related from a group of people, where it was impossible for them to have united upon a lie and must connect to something that is sensed (felt, perceived etc.).

### CATEGORIES

Mutawatir ahadith can be categorized into two types:

- A. Mutawatir in wording.
- B. Mutawatir in meaning:

A. So the mutawatir in wording and meaning, is that in which the narrators are in agreement concerning its wording and meaning. For example, the Prophet's ﷺ saying: 'Whoever tells a lie against me intentionally, then let him take his seat in the hellfire' (Bukhari and Muslim).

This has been reported from the Prophet ﷺ by more than 60 of his companions, 10 of who were promised paradise. And it has been narrated from them by many people.

B. As for the mutawatir in meaning, it is that, where the narrators agree upon the meaning but each narration has its own specific text. For example: The narrations regarding intercession (on the day of judgement) and wiping over the socks (when making ablution) and some of them said: From that which is mutawatir is the hadith: 'Whoever lies'.... and the narrations concerning intercession... and wiping over the socks'.

#### **BENEFITS (OF MUTAWATIR AHADITH)**

- A) Knowledge: Being the definite correctness of that which is ascribed to the person it is transmitted from.
- B) Action: According to what the evidence indicates, this is by affirming (tasdiq) it, if it is a report giving information and by applying it, if that is what is sought from the narration.

## **2. AL-AHAD**

### **DEFINITION**

That which is other than mutawatir.

### **CATEGORIES**

It is categorized according to its paths of transmission, into three categories: **Mashur**, **Aziz** and **Gharib**.

So Al-Mashur is that which three people or more have reported, but which doesn't reach the boundary set for mutawatir. For example: The Prophet's ﷺ saying:

'The Muslim is the one whose tongue and hands the Muslims are safe from' (Bukhari & Muslim).

Al-Aziz is that which only two people have narrated. This is a narration that has been narrated by two people at any stage of its chain of narration (isnad). For example, the Prophet's ﷺ saying:

'None of you truly believes, until I become more beloved to him than his father, his son and all the people' (Bukhari and Muslim).

As for Al-Gharib, It is that which only one person has narrated. For example, the Prophet's ﷺ saying:

'Actions are only by intentions and a person will only have that which he intended...' (Bukhari and Muslim).

So this was only narrated from the Prophet ﷺ, by Umar Ibn Al-Khattab ؓ, in turn being only related from Umar, by Alqamah bin Waqqas. It was then only narrated from Alqamah by Muhammad Ibn Ibrahim At-Taymi, in turn being only narrated from Muhammad, by Yahya Ibn Sa'id Al-Ansari (all three of these being from the Tabi'in (students of the Companions of the Prophet). It was then related on the authority of Yahya by many people.

Al-Ahad is further categorized according to its rank, into five categories: That which is 'sahih' (sound/authentic) by itself, that which is 'sahih' due to other than itself, that which is 'hasan'

(acceptable) by itself, that which is 'hasan' due to other than itself and that which is 'da'if' (weak/unauthentic):

1. So that which is **Sahih Li Dhatihi** (Sahih by itself) is that whose narrators are trustworthy and of complete precision, having a continuously connected, sound chain of narrators, free from any irregularities and clear defects. An example of that is the Prophet's ﷺ saying:

'Whoever Allah wishes good for, He gives profound understanding of the religion.' (Bukhari & Muslim).

The authenticity of a hadith can be known by three matters:

- A) That it is in an authored work, which is necessarily authentic, since its author is from those whose sayings concerning authenticity are relied upon, such as Sahih Bukhari and Muslim.
- B) That its authenticity (sahih) is stated by an Imam, whose declarations of authenticity are relied upon and who is not known for being lenient in that.
- C) That its narrators and paths of transmission are extracted and thoroughly examined. So if it fulfills the conditions of authenticity, then it is judged as being 'sahih'.

2. **As-Sahih Li Ghayrihi** (Sahih due to other than itself) is that which is acceptable (hasan) by itself, when it has numerous paths of transmission. An example of that is the hadith of Abdullah Ibn Amr al-Aas ﷺ:

‘That the Prophet ﷺ ordered him to prepare an army for battle, but when the camels were insufficient, He was commanded to keep back the young camels of sadaqah (charity). He said: “I was taking a camel to be replaced by two when the camels of sadaqah came.”’

So it was narrated by Ahmad via Muhammad bin Ishaq and was narrated by Al-Bayhaqi from Amr bin Shu'ayb and each of the narrations is ‘hasan’ by itself. However, when these two narrations are combined the hadith becomes Sahih due to other than it (Sahih Li Ghayrihi) and it is only termed Sahih Li Ghayrihi because, if each of its paths of transmission were examined by themselves, they would not reach the rank of ‘Sahih’. However when examined together, they strengthen each other until they reach that rank.

3. **Al-Hasan Li Dhatihi** (Acceptable by itself)<sup>3</sup> is that which is narrated by a trustworthy person with lesser precision, with a connected, sound chain of narrators, which is also free of any irregularities or clear defects. So there is not between it and between the narration that is Sahih Li Dhatihi a distinction, other than the condition of complete precision, which is stipulated for the Sahih narration. So the hasan (narration) is lesser than it. An example of it is the Prophet's ﷺ saying:

‘The key to the prayer is taharah (purification), it is entered by the takbir and exited by the taslim’ (At Tirmidhi).

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<sup>3</sup> TN: Ibn Taymiyah said: ‘The hasan (hadith), the majority of the scholars use it as proof’ (Majmu 23/351).

And from the places where the hasan narration is most likely to be found is in that which Abu Dawud is alone in narrating, this having being said by Ibn As Salah.<sup>4</sup>

4) **Al-Hasan Li Ghayrihi** (Acceptable due to other than itself) is a narration, which is graded da'if (weak) but has numerous paths of transmission, which support each other. However, it must not contain a liar or someone accused of lying. An example of that is, the hadith of Umar Ibn Al-Khattab ﷺ who said that, 'whenever the Prophet ﷺ raised his hands in supplication, he did not lower them till he wiped his face with them'. At Tirmidhi reported it. He (Ibn Hajar) said in 'Bulugh Al Maram': It has supporting narrations with Abu Dawud and other than him. These narrations considered together warrant it being considered a hasan hadith.

And it is only termed Hasan Li Ghayrihi because, if each of the paths of transmission were examined by themselves, they would not reach the rank of hasan. However, when examined together, their combined paths of transmission, strengthen it such that it reaches that rank (hasan).<sup>5</sup>

5) **Da'if (Weak)** is that which does not fulfill the conditions of the sahih hadith, nor the hasan hadith. For example, the hadith: 'Beware of thinking evil of the people'.

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<sup>4</sup> Ulum Al Hadith (Pg. 38).

<sup>5</sup> TN: A number of scholars did not accept hasan li ghayrihi ahadith as a proof. For example: Ibn Khuzaymah, Al Bazzar, Abu Bakr Ibn Al Arabi and others. See 'Al Hadith Hasan Li Dhatihi Wa Li Ghayrihi' for more details.

And from the places where one is most likely to find da'if narrations is in that which is only narrated by Al-Uqayli or Ibn Adi or Al-Khatib Al-Baghdadi or Ibn Asakir in his 'Tarikh' or Ad-Daylami in his 'Musnad' or At-Tirmidhi Al-Hakim in 'Nuwadir Al-Usul' who is not an author of the Sunan, or Al-Hakim and Ibn Al-Jarud in their reporting and extracting of narrations.

## BENEFITS (OF AL-AHAD)

Excluding those that are da'if: the benefits are:

- 1) Adh-Dhann: And it is the preponderance of the soundness/authenticity that we narrated. It differs according to those ranks which preceded and it is likely to benefit us with knowledge (ilm) when it comes with indications and is borne witness to by the principles and foundations (of Islam).
- 2) Action: Upon what is indicated by these ahadith with affirmation if it is (only) something of information that is narrated, and to apply it if it is something sought (from us).

As for the da'if narrations, they do not benefit preponderant knowledge, neither action. It is also not permissible to consider them as evidence or to mention them without making clear their weakness<sup>6</sup>, except in the case of targhib wat-tarhib (encouragement

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<sup>6</sup> TN: As regards Imam Ahmad's acting on da'if ahadith, such as in his saying: '*It is weak, and even with its weakness it is more beloved to me than opinion*'.

Dr Khalid Ad Durayyis said in his book 'Al-Hadith Al-Hasan Li Dhatihi Wa Li Ghayrihi,' pg. 2456: 'The explanation of the meaning of the hadith which are weak and

and warning), so a group (of scholars) have been lenient with regard to their mention in that case, with three stipulations:

- 1) That their weakness is not severe.
- 2) That there is an affirmed foundation for the action for which encouragement (At-Targhib) and warning (At-Tarhib) is mentioned.
- 3) That is not believed that the Prophet said it.

Based upon this, then the benefit in mentioning something by way of encouragement is that the soul is urged upon the encouraged action with hope of getting that reward. Then, if they don't get that particular reward, their striving in worship will not harm them and they will not miss out on the foundational grade of reward for establishing that.

As for the benefit of mentioning something by way of warning against it, it is by deterring the soul from the action warned

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which Imam Ahmad would act according to and put before opinion and analogy, is near to or resembles the definition of Hasan according to At Tirmidhi. This was the view of a number of the major verifiers in the Hanbali madhab such as Shaykh ul Islam Ibn Taymiyah, Al Hafidh Ibn Al Qayyim Al Jawziyyah, Al Hafidh Ibn Rajab and other than them. However it is not desirable that it is understood from that that 'Al-Hasan Li Ghayrihi' was constantly a proof according to him, as is the condition with the mutakhirin (later scholars) and as is affirmed in the books of Mustalah Al Hadith. This is because, it has been made explicitly clear by Ibn Al Qayyim that the fatwa of a Sahabi is given precedence with Imam Ahmad over Al Hadith Al Mursal, and likewise, Al Hadith Ad Da'if and its been explained that 'Da'if' which the Imam (Ahmad) acted according to is from 'Al-Hasan', as comes from him (Ibn Al Qayyim) in 3 places in his book I'laam Al Muwaqi'in 1/31, 1/77 & 1/67'

And he said concerning that: 'The 4<sup>th</sup> principle (asl), taking the mursal and the da'if hadith when there is nothing in that subject preventing it and that is preferred by him over analogy. And the meaning of da'if with him is not false (baatil), neither munkar, nor that which contained a narrator accused of lying, which would not justify going towards it and acting according to it'

against due to fear of that punishment occurring. Likewise, it will be of no harm if the persons avoids the action and the punishment mentioned does not occur upon them.

## **EXPLANATION OF THE DEFINITION OF SAHIH LI DHATIHI**

It has preceded that that which is authentic by itself (Sahih Li Dhatihi) is that whose narrators are: trustworthy, of complete precision, has a connected, sound chain of narrators, free from any irregularities and clear defects.

So trustworthiness (Al-Adalah) is uprightness, being established on the religion and uprightness in manners and etiquettes:

So uprightness in the religion (Istaqamatud-Din) is by performing the obligatory actions and by strongly turning away from the forbidden actions, the committing of which would make a person a fasiq<sup>7</sup>.

As for uprightness in manners and etiquettes (Istaqamatul-Muru'a), it is that a person does that which is considered praiseworthy by the people in regards to good character and etiquette, abandoning that which is censured by the people in that regard.

A narrator is known to be upright ('adal') by being well known and in wide circulation such as the famous Imams: Malik, Ahmad,

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<sup>7</sup> TN: Shaykh Uthaymin said in Ash-Sharh Al Aqidah As Safariniyyah, pg. 507: 'The major sins take a person from having adalah to being a fasiq just by doing them, as for the minor sins they do not take a person from having adalah to being a fasiq except if they are persisted upon'.

Bukhari and their like, also by it being textually stated by those whose sayings are taken into consideration in that regard.

Complete precision is that they pass on whatever they have seen or heard, exactly as the narration or incident came to them, without adding or subtracting anything. Minor mistakes (however) are of no harm, for no one is person is from errors.

The precision of a narrator is known by being in agreement with those who are reliable (Ath-Thiqat) and preservers (Al-Huffadh), even if it is in most cases. Alternatively, it (the narrators precision) is by it being textually stated, from those whose sayings are taken into consideration in that regard.

Connection throughout the chain of narrators is that every narrator met every narrator from whom they are reporting, either by way of Mubasharah or Hukman.

So Al-Mubasharah is that the person met the person they are reporting from, so they heard from them or saw them, so it is said: 'They told me' or 'I heard' or 'I saw so and so' and its like.

And Al-Hukman is that they narrate from whoever of their contemporaries, with a wording that shows the plausibility of them having heard or seen that person, for example: 'So-and-so said' or 'On the authority of so and so' or 'So-and-so did such a thing' and its like.

So is it a prerequisite that the meeting of contemporaries is established? Or is it sufficient that there is the plausibility of that? There are two sayings regarding this issue. Al-Bukhari spoke with the first and Al-Muslim spoke with the second.

An-Nawawi said concerning the saying of Muslim: The verifying scholars disapproved of it, saying: 'And we do not pass a ruling on Muslim due to his action in "As-Sahih" due to this view,

due to the gathering of many paths (of transmission) which excuse him, along with the existence of this ruling which he allowed. And Allah knows best'.

And this is not regarding the person who commits *tadlis* (concealment), as for them, their *ahadith* are not ruled upon as being connected except when they make clear that they heard or saw the person from whom they are narrating.

The narrating of *ahadith* by way of *hukman* is not accepted from narrators who are known to be *mudallis* (i.e. a narrator who misses out or masks the identity of his immediate authority in order to strengthen his chain of narration). Thus a narration is only accepted from a *mudallis* when they narrate by way of *mubaharah*.

The absence of a connected chain is known by three matters:

1. The knowledge that the person being narrated from died before the narrator reached the age of discernment.
2. That the narrator or one of the Imams of Hadith states that its chain is not connected to the person they are narrating from, or that they did not hear from them, or that they are narrating from them by what they were (merely) informed of concerning him/her.
3. The narrator himself states that he had never met the person from whom they are narrating.

Irregularities (Ash-Shudhudh) is that someone who is reliable differs with someone who is preferred over him, either due to the completeness of their trustworthiness (Al 'Adalah) or their completeness in regards to precision, or due to the number of narrators that his narration differs with or due to his close

attachment or remaining with the person he is narrating from, or its like. An example of that: The hadith of Abdullah Bin Zayd concerning the description of how the Prophet ﷺ made ablution (wudu') 'That he wiped his head with water other than the remaining water in his hands'. This was reported by Muslim with this wording via the path of Ibn Wahb; it was reported by Al-Bayhaqi from this path also with the wording: 'He took for his ears water different from the water which he took for his head' And the narration of Al-Bayhaqi is shadh because it is from Ibn Wahb, who is reliable but he differs with those who are more in number than him, since it is reported by a group from Ibn Wahb with the wording narrated by Muslim, so based upon that, the narration of Al-Bayhaqi is not authentic, even though its narrators are reliable, due to it not being free from irregularities (Ash-Shudhudh).

## **CLEAR DEFECTS (AL-ILAL QADIYAH)**

That a reason which detracts from its acceptance becomes clear after researching the hadith, in that, it is disconnected (munqati') or suspended (mawquf), or that it has a narrator who persists in major sins (fasiq), or who has a bad memory or is an innovator and the hadith gives strength to his innovation and similar reasons. So the hadith is not given the ruling of being authentic, since it is not free from obvious, detracting defects.

An example of that is the hadith of Ibn Umar that the Prophet ﷺ said: 'The menstruating woman and the junub<sup>8</sup> should not recite anything of the Qur'an'. It was recorded by At-Tirmidhi who said: 'We do not know it except from the hadith of Ismail bin 'Ayyash on the authority of Musa bin 'Uqba...'. So what is apparent is that it is authentic, however it was deemed defective because the narrations of Ismail from the people of Hijaz are weak (da'if) and this is one of those narrations. So based upon that, it is not 'sahih' due to it not being free from obvious, detracting defects.

If there is a defect that is not obvious, then it does not prevent the hadith being 'sahih' or 'hasan'. An example of that is the hadith of Abu Ayyub Al-Ansari رضي الله عنه that the Prophet ﷺ said:

'Whoever fasts in the month of Ramadan and follows it up with six days of fasting in the month of shawwal, he is the same as someone who fasted a whole year'.

So it is reported by Muslim<sup>9</sup> via the path of Sa'd bin Sa'id and the hadith is defective due to him, because Imam Ahmad declared him weak (da'if) and this defect is not obvious, because some of the Imams regarded him (Sa'd bin Sa'id) as reliable. Also because, there are corroborating supports for this narration and Muslims quoting from him in his 'Sahih' is an indication of its correctness, according to him, also that the defect is not an obvious one.

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<sup>8</sup> TN: Someone who has had sexual intercourse, even if they didn't ejaculate, or who has ejaculated outside of sexual intercourse, such as in a wet dream. Such a person remains in a state of janabah (is junub) until they make a full ablution (ghusl).

<sup>9</sup> Al-Qurtubi said in his Tafsir (2:331): The hadith is hasan sahih, from the hadith of Sa'd bin Sa'id Al-Ansari Al-Madani, and he is from those who Al-Bukhari did not report anything.

## SAHIH AND HASAN TO DESCRIBE ONE HADITH

It has preceded that the hasan hadith are divided from sahibh hadith<sup>10</sup> so these are two different types of narration. However, sometimes a hadith is described as 'sahih hasan', so then how is there agreement between these two descriptions along with the fact that they are different from each other? We say: If there are two paths for the hadith then the meaning of that is that one of the paths is sahibh and the other is hasan. So the two descriptions are combined due to taking the two paths into consideration. As for if there is one path for the hadith, then the meaning is that there is indecision as to whether the hadith reaches the level of sahibh or hasan.

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<sup>10</sup> TN: Ahadith were only categorised into Sahih and Da'if by some scholars, e.g. Imam Ahmad.

# MUNQATA' AS-SANAD

## DEFINITION

A chain of narration that is not connected and as has preceded, from the prerequisites of a hadith being 'sahih' or 'hasan' is that the chain is connected. And it is categorised into two categories: Mursal, Mu'allaq, Mu'dal and Munqati'.

**MURSAL** is whatever is ascribed to the Prophet which the Sahabi or Tabi'i did not hear from him.

**MU'ALLAQ** is that where the beginning of its chain of narration is removed. What is intended by it also is the removal of all of the chain of narration, like the saying of Al Bukhari: The Prophet used to mention Allah at every time' (Bukhari & Muslim). As for what the authors transmit, such as the author of 'Al-Umdah' for example, attributing a narration to its foundation without a chain of narration, then such a narration is not judged to be mu'allaq until the foundation it is ascribed to is looked at. This is because they are transmitting it without a chain of narration, and because it is only a branch, and the branch has the ruling of its foundation.

**AL-MU'DAL** is for any chain of narration that has had 2 or more narrators in succession removed from it.

**AL-MUNQATI'** is that which has had 1, 2 or more narrators removed in between its chain of narrators, but not in succession.

And what is also intended by it (Munqata') is every narration, which does not have a connected chain of narration, so it encompasses every one of these two categories.

An example of that is as follows: that which is narrated by Al Bukhari, who said: Al-Humaydi Abdullah bin Az-Zubayr narrated to us saying: Sufyan narrated to us saying: Yahya bin Sa'id Al-Ansari narrated to us saying: Muhammad bin Ibrahim At-Taymi informed us that he heard Alqama bin Waqqas Al-Laythi say: I heard Umar bin Al-Khattab ﷺ on the minbar say: 'I heard the Messenger of Allah ﷺ say: "Actions are only by intention..."' - till the end (of the narration) (Bukhari and Muslim). So if Umar bin Al-Khattab ﷺ were removed from this chain of narration, it would be called mursal. And if Al Humaydi were removed from it, it would be called mu'allaq. And if Sufyan and Yahya bin Sa'id were removed from it, then it would be called mu'dal. And if Sufyan by himself or along with At-Taymi were removed it would be called munqati'.

## ITS RULING

The broken chain of narrators in all of its categories is rejected due to the condition of the person removed (from the chain of narrators) not being known. The exceptions to this are the following:

- 1) The mursal of a companion (Sahabi).
- 2) The mursal of senior successors (Kibar Tabi'in)<sup>11</sup> according to many of the people of knowledge, if it is

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<sup>11</sup> They are those whose narrations are mostly from the Sahabah, such as Sa'id bin Al Musayyib and Urwah Bin Zubayr.

supported by another mursal narration, or the action of a Sahabi or analogy.

- 3) The mu'allaq narrations that are in the books that are necessarily authentic, like 'Sahih Al-Bukhari'.
- 4) That which comes via another path in connected form and for which the prerequisites for acceptance are fulfilled.

# AT-TADLIS

## DEFINITION

This is bringing a hadith, with its chain of narrators and giving the false impression that it is more elevated (shorter) than it actually is. And it is categorised into two categories: Tadlis As-Sanad and Tadlis Ash-Shayukh.

**TADLIS AS-SANAD** is where a narrator narrates from a person he connects himself to, with that which he has not heard from him, or from what was seen of his actions with a wording that gives the false impression that he heard him or saw him or it (action). For example: 'He said' or 'He did' or 'On the authority of so and so' or 'That so and so said or did' and its like.

**TADLIS ASH-SHYUUKH** is that a narrator names his shaykh or describes him, with other than that which he is well known by. So it gives the false impression that he is someone else, either due to him being lesser than him (in status) due to it being disliked to display narrations of someone lesser than him, or, that people will think he has many shaykhs or due to other objectives.

And the mudalisan are many, amongst them are those who are weak and those who are reliable, like Al-Hasan Al-Basri, Hamid At-Tawil, Sulayman bin Mahran Al-A'mash, Muhammad bin Ishaq and Al-Walid bin Muslim. Al-Hafidh (Ibn Hajar) graded them into five different levels:

- 1) Those who are described with it rarely, such as Yahya bin Sa'id.
- 2) Whoevers tadlis was tolerated by the Imams and they reported from them in 'As Sahih' due to their leadership and due to a small amount of tadlis in what they narrate, like Sufyan Ath-Thawri. Another reason being due to their not performing tadlis, except on the authority of reliable people, such as Sufyan bin Uyaynah.
- 3) Those who mostly did tadlis, which wasn't restricted to reliable narrators, such as Abuz-Zubayr Al-Makki.
- 4) Those whose tadlis is mostly from weak narrators and unknown people, like Baqiyah bin Al-Walid.
- 5) Whoever is affiliated with weakness due to another matter, like Abdullah bin Luhayah.

## ITS RULING

A hadith that is narrated by a person who commits tadlis is not accepted, except if they are reliable and make it clear that they met the person they took it from. So they say: 'I heard so and so say' or 'I saw him do such and such' or 'He informed me' and its like. However, that which comes in Sahih Al-Bukhari and Muslim by way of tadlis from reliable mudalissin, then it is accepted due to the Imams meeting it with acceptance without distinctions being made.

## AL-MUDTARIB

This is where there is a difference in the narration, in its chain or text and it is not possible to reconcile it, or to prefer one narration to another. For example: that which is narrated by Abu Bakr that he said to the Prophet ﷺ: 'I see you getting older', and that the Prophet ﷺ said: 'What made me old are Surah Hud and its sister surahs'.

This is an example of a mudtarib hadith. It is transmitted through Abu Ishaq but as many as 10 different views are held about this chain of narration. So it is transmitted in connected form (mawsul), disconnected form (mursal) and it is transmitted in the Musnad of Abu Bakr, Aisha and Sa'd رضي الله عنهما. There being other reasons for the difference of opinion which makes it not possible to reconcile between them or, to give one preference over the other.

So if it is possible to reconcile, then it compulsory (wajib) to negate the idtirab. For example: the different narrations concerning the Ihram of the Prophet in the farewell Hajj, so in some of them, it is stated that it was the Ihram for Hajj (alone), in some of them that it was tamattu and in some of them that it was Qiran (Umrah and Hajj). Shaykhul-Islam Ibn Taymiyah رحمه الله said: 'There is no contradiction between them as it was a Hajj Qiran, with regard to the combination of the rituals Hajj Ifrad with regard to its shortness based upon one of the tawafs and As-Sa'i and Hajj Tamattu with regard to making things easy with leaving one of the journeys'.

It is also possible to give preference, to one narration over the other to negate the idtirab. For example: the differences in the narrations of the hadith of Buraydah when freed. So the Prophet ﷺ gave her a choice between staying with her husband or to be separated (Muslim). The question here being, was her husband a free man or slave?

Al-Aswad narrated from Aisha ؓ that he was a free man and Urwah bin Az-Zubayr Al-Qasim Bin Muhammad Bin Abi Bakr reported from her that he was a slave. So the narration of Urwah was preferred over that of Al-Aswad due to the closeness of them (Aisha and Urwah) as she (Aisha) was Urwah's aunt. As for Al-Aswad, then he was not related to her, along with the fact that, in his narration there is inqita (a break in the chain of narration).

## ITS RULING

The mudtarib narration is da'if and cannot be used as proof because idtirab indicates a lack of precision on the part of the narrator, except when the idtirab does not relate to the foundation of the hadith, in that case it is of no harm.

For example: the differences in the narrations of the hadith of Fudalah Ibn Ubayd: 'I bought a necklace for 12 Dinars (gold coins) at the battle of Khaybar. It was made of gold studded with precious stones. So I separated them (i.e. the gold from the precious stones) and found that it (was worth more than 12 Dinars. I informed the Prophet ﷺ about this and he said: "It must not be sold until the contents (of the necklace) are separated." In some narrations it was seven and in other narrations it was nine,

(along with differences in the narrations with regard to the contents).

Al-Hafidh (Ibn Hajar) said: 'And this does necessitate weakness, rather than which is sought by way of evidence is preserved with no difference concerning it, that being the forbiddance of selling until the contents are separated. As for the type or quantity, then that is not connected to that which would necessitate idtirab in this circumstance'.

Likewise, idtirab is not necessitated with regard to the occurrence of differences in the names of a narrator or his kunya (nickname) or its like, along with agreement on that individual as is found in many sahih ahadith.

# AL-IDRAJ FIL MATN

## DEFINITION

This is where a narrator inserts into a hadith speech from himself, without making that clear, either in explaining a word or extracting a ruling or clarifying its wisdom.

## ITS PLACEMENT

The interpolation could be in the beginning, in the middle or at the end of the hadith. An example of it being in the beginning is the hadith of Abu Hurayrah ﷺ: 'Perform the wudu (ablution) thoroughly', 'Woe to the heels from the Fire!' So his saying: 'Perform the wudu (ablution) thoroughly' is an interpolation from the speech of Abu Hurayrah which is made clear by the narration of Al-Bukhari from him in which he said: 'Perform the wudu (ablution) thoroughly for Abul-Qasim (ﷺ) said "Woe to the heels from the Fire!"'

An example of it being in the middle is the hadith of Aisha ؓ concerning the beginning of revelation with the Messenger of Allah ﷺ, which contains [the words]: 'He used to seclude himself in the cave of Hira and hanitha in it -and it (hanitha) is worship, continuously for a number of nights'. So the words: 'and it is worship' are an interpolation being from the speech of Az-Zuhri which is made clear by the narration of Al-Bukhari by way of him (Az-Zuhri) with the wording: And he used to go to the cave of Hira and 'hanitha' in it. He said: 'It means to worship-continuously for a number of nights'.

An example of it in the end is the hadith of Abu Hurayrah ﷺ, that the Prophet ﷺ said: ‘On the Day of Resurrection, my followers will be called “al-Ghurrul-Muhajjalun” from the traces of ablution’, ‘So whoever can increase the area of his radiance should do so.’ So the saying: ‘So whoever can increase the area of his radiance should do so’ is an interpolation from the speech of Abu Hurayrah and Nu’aym bin Mujmir is alone in narrating it from Abu Hurayrah. It is also mentioned in Al-Musnad from him that he said: ‘I do not know if the saying: “So whoever can...” is from the speech of the Prophet ﷺ or from Abu Hurayrah!’ Furthermore, more than one of the huffadh (hadith preservers) have clarified that it is interpolated. Shaykhul Islam Ibn Taymiyah said: ‘It is not possible that it is from the speech of the Prophet’.

## ITS RULING

Passing a ruling that something is interpolated cannot be done without evidence: either from the speech of the narrator or from the speech of one of the imams whose words are given consideration or from the interpolated speech when it is impossible for the Prophet to have said it.

# AZ-ZIYADAH FIL HADITH

## DEFINITION

That one of the narrators ascribes to the hadith that which is not from it.

## TYPES

There are two types of ziyadah:

- 1) That it is by way of Idraj (interpolation) and that is that one of the narrators adds something from what is with him but not upon the hadith, the clarification concerning its ruling has preceded.
- 2) That one of the narrators comes with something that is from the hadith itself (i.e. which they have included in the hadith).

So if it is not from somebody reliable, then it is not accepted. Because it is not acceptable to take what they are alone in bringing. Furthermore, that which he brings, in addition to what other than him narrated is more deserving of being rejected.

If he is reliable but narrates that which negates that which is narrated by those who are more in number than him or more reliable, then it is not accepted (from him). This is because it contradicts that which is more authentic. For example, that which Malik narrates in 'Al Muwatta', that 'Ibn Umar when he began his prayer would raise his hands to the level of his shoulders. And when he came up from ruku' (bowing), he would raise them less

than that.’ Abu Dawud said: ‘No one other than Malik mentions: “He would raise them less than that”. And it is sahih from Ibn Umar ﷺ, Marfu’an (elevated to) the Prophet ﷺ that he would raise his hands to the level of his shoulders when he began the prayer and with bowing and rising from bowing without distinction’.<sup>12</sup>

So if it doesn’t negate the other narrations, it is accepted, as it is an increase in knowledge. For example: ‘Umar Ibn al-Khattab ﷺ narrated that the Messenger of Allah ﷺ said: ‘There is not one of you that makes ablution and completes it, then says: “I bear witness that none has the right to be worshipped except Allah and He has no partners, and Muhammad is His Slave and Messenger.” Except that the eight gates of Paradise would open for him that he may enter from whichever one he pleases.’ Muslim reported it via two paths of transmission, in one of them is the addition of: ‘He is one and has no partners’.

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<sup>12</sup> Bukhari (No 735).

# IKHTISAR AL-HADITH

## DEFINITION

This is the removal of a part of a narration or, only transmitting something from it

## ITS RULING

It is not permissible except with five stipulations:

1. That it doesn't take away from the meaning of the hadith, like the exception, purpose, intent, circumstance, condition and its like. For example, the Prophet's ﷺ saying:

- 'Do not sell gold for gold, except like for like',
- 'Do not sell fruits until they become free from all the dangers of being spoilt or blighted'
- 'Do not judge between two persons when you are angry'
- '...And do not say: "O my 'Ilah, if You will, then grant me" ...'
- '...An accepted Hajj will receive no less than Paradise.'
- 'Yes if she sees water (liquid discharge)' which the Prophet ﷺ said in answer to Umm Sulaim when she asked him is there to be ghusl for a woman when she has a wet dream.

So it is not permissible to remove his words: 'Except like for like', 'Until they become free from all the dangers of being spoilt or blighted', 'When you are angry', 'If she sees water', 'If You will' or 'Accepted'.

2. That the reason for which the hadith came is not removed: For example the hadith of Abu Hurayrah that a man asked the Prophet ﷺ: “We go to sea and carry little water, so if we make wudu with it, we will be thirsty, so what if we made wudu with the water from the sea?” So the Prophet said: “Its water is purifying and its dead (animals) are lawful (to eat)”. So it is not permissible to remove his words: ‘Its water is purifying and its dead (animals) are lawful (to eat)’ because this is the reason for this hadith, this being what is intended by the hadith.

3. That it does not occur when the hadith is clarifying a description of worship, whether saying or action: For example: the hadith of Ibn Masud, that the Prophet ﷺ said: ‘When one of you sits in the prayer, then say: *At-tahiyyaatu Lillaahi was-salawaatu wa't-tayyibaat. As-salaamu 'alayka ayyuha'n-Nabiyyu wa rahmatullaahi wa barakaatuhu. As-salaamu 'alayna wa 'ala 'ibaad-Illaah il-saalikeen. Ash-hadu an laa ilaaha illullaah wa ash-hadu anna Muhammadaan 'abduhu wa rasooluhu*’ (The complete and perfect compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no (true) god except Allah, and I bear witness that Muhammad is the slave and Messenger of Allah).’ So it is not permissible to remove anything from this hadith, unless an indication is made that a part has been removed. This is because, otherwise it will put holes in a legislated description.

4. That it is by someone who is knowledgeable of what the words indicate, that which will put holes in the meaning if removed and that which will not.

5. That it not be by a narrator who is suspected, since there will be suspicion if he summarizes it due to his poor memorization or, that he will make an addition to it if he completely mentions it. This is because his summarization in this circumstance necessitates rejection, then due to him the narration will be weakened.

The circumstance for this stipulation does not apply to the well-known books, as it is possible to return to them, so that the suspicion is ended.

So if these stipulations are met, then it is permissible to summarize a hadith, especially when there is a need to, many of the scholars of hadith and jurists having done so. It is also appropriate that a summarization is indicated, so it is said: 'Till the end of the hadith' or 'He mentioned the hadith' and its like.

# RIWAAYATIL HADITH BIL MU'ANA (NARRATING A HADITH BY ITS MEANING)

## DEFINITION

This is the transmission with other than the wording that the narration was narrated with.

## ITS RULING

It is not permissible to do this except with three conditions:

1. That it is from someone who is knowledgeable of its meaning, by way of its linguistic meaning and the meaning intended by the one on whose authority it is narrated.
2. That there is a necessity that calls for it, in that the narrator has forgotten the wording but has preserved the meaning. So if they remember the wording it is not permissible for them to change it, except that there is a need for that to be explained to the person they are addressing.
3. That it is not concerning wordings which worship is done with, like the words of Dhikr (remembrance) and its like.

Finally, the narrator should endeavour to inform his audience that the hadith which he has narrated was narrated by its meaning, so he says after it, 'Or as he (the Prophet ﷺ) said' or that which resembles that. An example of this is in the hadith of Anas Ibn

Malik concerning the incident of the one who urinated in the masjid. So he said: then the Prophet ﷺ called him and said: 'In these masajid it is not appropriate for anything from urine and filth, they are only for the remembrance of Allah, prayer and recitation of Qur'an, - or as He said'.

Also in the hadith of Mu'awiyah Ibn Hakam who didn't know about not speaking in the prayer, so it was said to him: 'It is not appropriate that anything from the speech of people is spoken in the prayer, it is only for tasbih, takbir and recitation of the Qur'an' or as He said'.

# AL-MAWDU'

## DEFINITION

This is a narration that is a lie upon the Prophet of Allah ﷺ.

## ITS RULING

It is rejected and not permissible to mention except to indicate that it's fabricated and to warn against it. This is due to the saying of the Prophet ﷺ: 'Whoever narrates from me with a hadith which he thinks is a lie then he is one of the liars' (Muslim). A fabrication is known by various matters, from them:

1. The narrator affirms that they fabricated the hadith
2. That the hadith is in contradiction to sound intellect, for example, it includes the combining of two opposites or affirms the existence of something impossible, or negates something inevitable or inescapable and its like.
3. The hadith opposes something that is known from the religion by necessity. For example, that it includes the dropping of a pillar from the pillars of Islam or makes permissible usury and its like. Also if it specifies a set time when the last hour will come, or the permissibility of there being a prophet sent after Muhammad and its like.

The fabricated ahadith are many, from them:

1. Ahadith concerning the visitation of the Prophet of Allah 's grave.

2. Ahadith regarding the excellence of the month of Rajab and the advantages of prayer in it.
3. Ahadith stating that Khidr, the companion of Musa is still alive and that he attended The Prophets funeral.
4. Ahadith in the chapters of opposing narrations and we will mention from them what follows:
  - ‘Love the Arabs for three reasons; I am Arab, the Qur'an is in Arabic and the people of Paradise will converse in Arabic’.
  - ‘Differing in my nation is a mercy’.
  - ‘Act with regard to your worldly life as if you will live forever and act regarding your hereafter as if you will die tomorrow’.
  - ‘Love of this world is the head of every sin’.
  - ‘Love of a person’s homeland is from faith’.
  - ‘The best of names are those that contain Hamd (Muhammad, Ahmad etc.) and ‘Abd (Abdullah etc.)’.
  - The forbiddance to trade and make conditions.
  - ‘The day of your fasting is the day of your sacrifice’.

Therefore, many of the Ahl ul Hadith have authored books clarifying the fabricated ahadith, defending the Sunnah and warning the general masses from them, for example:

- Al-Mawdu'at Al-Kubra by the Imam Abdur Rahman bin Al- Jawzi who died 597AH. However, it did not truly absorb what was required and he included narrations which don't belong in it.

- *Al-Fawai'd Al-Majmu'ah fil Ahadith Al-Mawdu'ah* by Imam ash-Shawkani who died 1250AH and in it is leniency in including that which isn't fabricated.
- *Tanzeeh Ash-Shari'ah Al-Marfu'a an' Ash-Shani'atul Mawdu'ah* by Ibn 'Iraqi who died in 963AH, which is from the most comprehensive books that have been written concerning fabricated ahadith.

The fabricators are many, from the bigger and most famous ones:

- Ishaq bin Nujayh
- Ma'mun bin Ahmad Al-Harawi
- Muhammad bin As Sa'ib Al-Kalbi
- Al-Mughirah bin Sa'id Al-Kufi
- Muqatil bin Sulayman
- Al-Waqidi bin Abi Yahya

Furthermore, they are of classes, from them:

### AZ-ZANADIQAH

These are those people who wish to corrupt the beliefs of the Muslims, distort Islam and alter its rulings. For example: Muhammad Ibn Sa'id Al-Maslub, who was killed by Abu Ja'far Al-Mansur, who fabricated a hadith on the authority of Anas, marfu'an (ascribed to the Prophet ﷺ): 'I am the last of the prophets except if Allah wills'.

Likewise, Abdul Karim Ibn Abi Awjaa who was killed by one of the Abbasid amir's in Al-Basra. He said when brought forth to be

killed: 'I have fabricated 14,000 ahadith prohibiting the permissible and making permissible the prohibited'.

It has also been said that Az-Zanadiqah fabricated 40,000 ahadith upon the Messenger of Allah ﷺ.

#### **AL-MUTAZALIFUN ILAAL KHULIFA'A WAL UMARA'A**

For example, Ghiyath Ibn Ibrahim who entered upon Al- Mahdi while he was playing with a pigeon. So it was said to him: 'Narrate to the leader of the believers.' So he (Ghiyath) brought his chain of narrators, which he had fabricated and narrated upon the Prophet ﷺ that he said: 'No competition, except racing or arrows or hoofs or wings'. Mahdi then said: 'I made him do so.' So he abandoned the pigeon and ordered it to be slaughtered.

#### **AL-MUTAZALIFUN ILAAL 'AMAH**

Those who mention strange things to encourage and warn or for money or, for example, bringing that which is spoken in the mosques and gatherings from strange things.

It has been transmitted that Ahmad bin Hanbal and Yahya Ibn Ma'in prayed in Rasafa mosque where a man stood up in front of them and said: 'Ahmad bin Hanbal and Yahya Ibn Ma'in told me; on the authority of 'Abdur-Razzaq; on the authority of Ma'mar; on the authority of Qatadah; on the authority of Anas bin Malik; on the authority of the Prophet of Allah: "The one who says '*La ilaha illAllah*', a bird is created out of each word, with a peak of gold and feathers of pearl." He kept on narrating to the extent of 20 pages. Ahmad and Yahya looked at each other in astonishment. One said to the other: 'Did you say the hadith?' The other replied:

‘I have just heard it now for the first time in my life.’ So they kept quiet till the man finished his story, collected money from the people and then sat in a corner waiting for more. Ibn Ma’in indicated to him to come over. He came over hurriedly, expecting more money. Yahya Ibn Ma’in asked him: ‘Who told you that hadith?’ The man said: ‘Both Ahmad bin Hanbal and Yahya Ibn Ma’in.’ Ibn Ma’in said: ‘I am Yahya Ibn Ma’in and this fellow is Ahmad bin Hanbal. We have never heard of this among the ahadith of the Prophet of Allah ﷺ. If you are bent on lying, then at least lie against anyone else except us.’ He said: ‘Are you Yahya Ibn Ma’in?’ Ibn Ma’in replied in affirmation. He said: ‘I used to hear that Yahya Ibn Ma’in was a stupid person. Today, I came to know it personally.’ Ibn Ma’in said: ‘How did you conclude that I was a stupid person?’ The man replied cunningly: ‘As if there are no other Yahya and Ahmad apart from the two of you. I have written from 17 Ahmad bin Hanbals other than this one.’ Ahmad bin Hanbal put his sleeve on his face and said: ‘Let him go.’

With an expression of mockery on his face, the man stood up. And we mentioned this story by way of nursing something that is sick, because in its chain is Ibrahim bin Abdul Wahid, about whom Al-Imam Adh-Dhahabi said: ‘I do not know who this is’, with an expression of disapproval and he mentioned the story. However, a group have used it as an example, from them: Ibn Hibban, Ibn Al-Jawzi and Al-Qurtubi in his Tafsir (1/79) and Ash-Shaykh Ahmad Muhammad Shakir in his book: ‘Al Ba’ith Al Haithiyth fi Sharh Ikhtisar ‘Ulum Al Hadith’, pg. 93.

## **AL-MUTAHAMISUN**

Are those who fabricate ahadith concerning the virtues of Islam and what is connected to it, concerning having Zuhd (low regard) for this worldly life and that which is similar to it. Their goal was to draw the people nearer to their religion and upon having zuhd in this worldly life. For example, Abi 'Isma Nuh Ibn Abi Maryam, who was a Qadi fabricated hadith concerning the virtues of chapters of the Qur'an. He said: 'I saw the people deserting the Qur'an and occupying themselves with the fiqh of Abu Hanifah and the maghazi (narrations regarding battles) of Ibn Ishaq. So I fabricated that'.

## **AL-MUTA'SIBUN**

Are those who are prejudice, in favour of their madhab (school of thought) or tariqah or land or person they are following or tribe, so they fabricate ahadith concerning that which they are muta'sib for and praise it for example: Maysarah Ibn Abd Rabah who confirmed that he had fabricated upon the Prophet 70 ahadith concerning the virtues of Ali Ibn Abi Talib رض.

# AL-JARH WAT-TA'DIL

## AL-JARH

### DEFINITION

It is that a narrator is mentioned with that which necessitates the rejection of his narrations from establishing the characteristic that causes their rejection or negating the characteristic of acceptance, for example, that it is said:

He is a liar or an open sinner or is weak or not reliable or is not taken into consideration or his hadith are not to be written down.

### TYPES

**Mutlaq:** This is where a narrator is mentioned with a criticism that is without any restriction, so this is a flaw that is for every situation.

**Muqayid:** This is where a narrator is criticised in relation to something specific from his shaykh, group and the like. So the flaw is pertaining to that specific reason and not other than it. For example, Ibn Hajar in 'At-Taqrib' said concerning Zayd Bin Al-Habbab, whom Muslim narrates from: 'He is Suduq (truthful) but he makes mistakes when reporting from ath-Thawri'. So he is weak in his narrations from Ath-Thawri and not other than him.

## LEVELS

There are different levels of al-Jarh:

The highest of these levels is when one is criticized using the severest of words, such as; 'He is the worst of the liars', 'He is the pinnacle of liars', etc.

The middle level is when one is criticized as being a liar, or one who fabricates ahadith, or they are called a dajjal.

The lowest level of criticism includes statements about a narrator such as; 'He is weak in memorization', 'There is speech concerning him' and between that there are known levels.

The conditions for the acceptance of criticism are five:

1. That it is from someone who is upright, so it is not accepted from a fasiq<sup>13</sup>.
2. That it is from someone who is alert and aware. So it is not accepted from someone who is heedless or unmindful (of the affair or situation which they are criticizing).
3. That it is from someone who is knowledgeable of the causes of criticism. So it is not accepted from someone who is not knowledgeable of the things that detract and impugn.
4. That the reason for the jarh is made clear. So a jarh, which is ambiguous is not accepted. For example, if a short statement is made such as: 'Da'if (weak)' or 'His narrations are rejected', until the reason for that is made

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<sup>13</sup> TN: Shaykh Uthaymin said in Ash-Sharh Al-Aqidah As-Safariniyyah, pg. 507: 'The major sins take a person from having adalah to being a fasiq just by doing them, as for the minor sins they do not take a person from having adalah to being a fasiq except if they are persisted upon'.

clear. For it could be that someone is criticised for something that doesn't warrant criticism and this is well known.

And Ibn Hajar preferred the view of acceptance of the vague criticism except concerning a person whose *adalah* is known. So criticism of him is not accepted unless the reason is made clear, and this is the preponderant saying, especially when the one being criticised is from the Imams of this affair.

5. That it does not happen with regard to someone whose *adalah* is known by a large number of people (*mutawatir*) and whose being an Imam is well known, such as Nafi', Shu'bah, Malik and Al-Bukhari. So criticism of them is not acceptable, nor of their likes.

# AT-TA'DIL

## DEFINITION

That a narrator is mentioned with that which necessitates that his narrations are accepted. This is by way of establishing the qualities (necessary) for acceptance or by negating the qualities (necessary) for rejection. For example, that it is said: He is 'thiqah' (reliable) or 'thabit' (established) or that there is nothing wrong with him or that his narrations are not to be rejected.

## CATEGORIES

### **Al-Mutlaq**

That a narrator is mentioned with that which is an endorsement and not in a restricted sense. So he is reliable in every situation.

### **Al-Muqayid**

That a narrator is mentioned with that which is an endorsement with regard to something specific from a shaykh or group or that which is similar. So he is regarded as reliable in connection with that particular thing (e.g. a shaykh, group etc.) and not other than it.

For example, he is reliable concerning the hadith of Az-Zuhri or in hadith narrated from the two Hijaazis. So he is not reliable in his narrating other than that which he was declared reliable. However, if the objective was to repel the claim of his weakness concerning them, then that does not mean that he is not reliable concerning other than them also.

## LEVELS

The highest level is that which is evidence that the objective has been reached, for example that it is said: 'The most reliable of the people' or 'The one who has the final word concerning (its) being established'.

Then there is that which emphasizes a quality or two qualities for example, that it is said: He is 'thiqah thiqah' or 'thiqah thabit'.

The lowest level is that which indicates that they are close to the lightest form of criticism. For example: *Salih* (good) or *muqarrib* (close to being criticised) or that 'his hadith are narrated' or its like. Between this are levels that are known.

There are four conditions for the acceptance of an endorsement:

1. That it is from one who is upright, so it is not accepted from a *fasiq*.
2. That it is from someone who is alert, so it is not accepted from someone who is heedless and unaware or deceived by what is apparent from the situation.
3. That it is from someone who is knowledgeable of its reasons, so it is not accepted from someone who is not knowledgeable of the attributes of acceptance and rejection.
4. That the endorsement is not for someone for who is well known by that which would necessitate rejecting their narration, from lying or outward sin (*fisq*) or other than that.

## OPPOSITION BETWEEN AL-JARH AND AT-TA'DIL

It is that a narrator is mentioned with that which necessitates rejection of his narrations as well as what necessitates acceptance. For example: That some of the scholars say concerning him that he is *thiqah* (reliable) and some of them say that he is *da'if* (weak). And regarding the opposition there are four circumstances:

The first, that they are both vague, that is that the reasons for the criticism or endorsement are not clear, then we speak without acceptance of the vague criticism and take the endorsement because it does not conflict with the affairs. And if we were to speak with the acceptance of it (the *jarh*) and it is preponderant that it would gather conflicting views, then the weightiest one from them is taken, either in (terms of) the integrity of the one saying it or in the knowledge of the condition of the individual or due to the causes of the *jarh* or the *ta'dil* or in which saying has the greatest number.

The second circumstance is where the causes for both the *jarh* and *ta'dil* have been explained, then the *jarh* is taken, because there is additional knowledge with the one who said it. The exception to this is when the person who gave *ta'dil* says: 'I know that the cause of his *jarh* has been removed' Then the *ta'dil* is taken, because the one who spoke it has additional knowledge (with them).

The third circumstance is that the *ta'dil* is vague and the *jarh* has been explained, then the *jarh* is taken because there is additional knowledge with the one who said it.

As for the fourth circumstance, it is that the jarh is vague and the ta'dil has been explained, so then the ta'dil is taken due its preponderance.

# CLASSIFICATION OF NARRATIONS ACCORDING TO WHO THEY ARE CONNECTED TO

This type of narration is divided into three categories:

## 1. MARFU'

This is that which is connected to the Messenger of Allah ﷺ. It is of two types:

1) MARFU'AL SARIHAN: - This is a narration which is directly related to the Prophet of Allah concerning his sayings, actions, tacit approvals and descriptions of his manners and features. An example of a saying: The saying of the Prophet: 'Whoever introduces something which is not in accord with this matter of ours, then it is rejected.' (Muslim). An example of an action: 'When the Prophet of Allah would enter his house, he would begin with cleaning his mouth with the siwak (tooth stick)' (Muslim). An example of a tacit approval: His tacit approval of the slave girl when he asked her: 'Where is Allah?' She replied: 'He is above the sky.' (Muslim) So the Prophet tacitly approved of that. Likewise, every saying or action that the Prophet ﷺ was aware of but did not disapprove of then it is marfu' sarih by way of tacit approval.

And for examples of the descriptions concerning his character:

- He was the most generous and noble of the people and most courageous of the people, He would not say no if asked for anything.

- He would deal with the people in an easy manner and would choose the easiest of two matters, except in that which would be sinful, in which case he was the furthest of the people from it.

An example of the descriptions of his appearance: He was not very tall and not short, He had broad shoulders, his hair used to reach his ear lobes and perhaps (at times) his shoulders, he had a fine beard, in it some grey hairs.

**2) MARFU'AL HUKMAN:** This is what has the ruling of being connected to the Prophet ﷺ. And it is of types:

1. This is any saying of a Companion which is not possible to have come from his own opinion or explanation, nor was it taken from the Israelite Traditions. For example, that it is a narration concerning signs of the last hours coming or how the day of judgement will be or reward or punishment therein. So if it is from his own opinion then it is Mawquf (not marfu).

And even if it is in tafsir (explanation) then the principle ruling on that is that it is mawquf. And if the person saying it is known to take from the Israelite narrations then it is uncertain between being a narration from the Israelites or a marfu hadith, so there is no ruling for it that it is a hadith, due to the doubt concerning it.

It has been stated that the four 'Abdullah's, and they are: Ibn Abbas, Ibn Az Zubayr, Ibn Umar and Ibn 'Amr Aal 'Aas have taken narrations from the rabbis of the Bani Israel, from Ka'b Ibn al-Ahbar and other than him.

2. The action of a Companion which is not possible to have come from his own opinion, and they gave an example of that with the prayer of Ali in the solar eclipse wherein he bowed more than twice in every rakah.
3. That its something connected to a companion during the lifetime of the Prophet, but it was not mentioned whether he knew of this action. Like the saying of Asma bint Abi Bakr: 'We slaughtered a horse by Dhabh (sacrificing) during the lifetime of the Prophet, while we were at Al-Madina and we ate it.'
4. That it's a companion saying that something is from the Sunnah. Like the saying of Ibn Masud: 'From the Sunnah is to recite the tashahud in a soft voice' meaning in the prayer. Then if a Tabi'i says it (that something is from the Sunnah) it is said that it is marfu' and it is also said that it is mawquf. Like the saying of Ubaydullah bin 'Abdullah bin Utbah bin Masud: 'The Sunnah is that the Imam during the 'Eid makes 2 khutbahs (sermons), separated by one sitting'<sup>14</sup>.
5. The saying of a Companion stating that they or the people were ordered to do something or forbidden from doing something. Like the saying of Umm 'Atiyah: 'We were ordered to bring out the adolescent girls, virgins and menstruating women on the days of Eid', and her saying: 'We were forbidden from accompanying the funereal processions, but not strictly'. And the saying of Ibn 'Abbas: 'The people were commanded to perform the

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<sup>14</sup> Reported by Ash Shafi'i in his Musnad 1/77, which is contained in 'Al Umm'.

tawaf (circling) of the Ka'bah (Tawaf al Wada') as the last thing (in hajj)' and the saying of Anas: "A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking the hair under the armpits and shaving the pubic hair and it should not be left for more than 40 nights.'

6. That a companion rules that something is disobedience. Like the saying of Abi Hurayrah concerning the person who left the mosque after the adhan had been called: 'As for this one, he has disobeyed Abul Qasim'. Likewise if a Sahabi ruled on something that it is obedience, since something cannot have become disobedience or obedience except via a transmission from the legislator. And a companion would not assert that except that he had knowledge (from the Shari'ah) concerning that.
7. Their saying from a companion elevating the hadith or narration (to the Prophet) like the saying of Sa'id bin Jubair from Ibn Abbas that: 'Healing is in three things; a gulp of honey, cupping and cauterization. But I forbid my followers to use cauterization.' Elevating the hadith (to the Prophet). And the saying of Sa'id bin Al Musayyib from Abi Hurayrah: 'The fitrah comprises five, or five things are from the fitrah: circumcision, using metal/iron (to remove pubic hair), plucking the armpit hair, trimming the moustache and cutting the nails' (Bukhari).  
And likewise, if they say on the authority of a Sahabi: 'It reached us' and its like, then, the likes of these expressions have the ruling of being marfu' Sarihan. And

even if they are not explicit (sarih) in connecting them to the Prophet ﷺ, however they signify that.

## **2. MAWQUF**

Is that which is connected to a companion and is not affirmed as having the ruling of being marfu (elevated to the Prophet). For example, the saying of Umar bin al-Khattab ﷺ: ‘The destruction of Islam is by the mistakes of the Scholar, the arguments of the hypocrite with the Book and the judgements of the misguided rulers’.

## **3. MAQTU’**

Is that which is connected to a successor and those after them. An example of which: Ibn Sirin said: ‘This knowledge is the religion. So be careful who you take your religion from.’ And the saying of Malik said: ‘Leave those actions that you do in secret which you cannot do in public.’

## AS-SAHABI

This is any individual who met the Messenger of Allah ﷺ or saw him, believed in him and his message and then died upon that.

So included in that is whoever apostated then returned to Islam, such as Al-Ash'ath Ibn Qays, who was one of those who apostated after the death (wafa) of the Prophet ﷺ, then came to Abu Bakr as a prisoner and repented, which Abu Bakr accepted from him.

And excluded from that is whoever believed in the Prophet ﷺ – in his life and didn't meet him, such as An-Najashi (the king of Ethiopia). Also, whoever apostated and died upon their apostasy, such as 'Abdullah Ibn Khatal, who was killed on the day of the conquest (Yawm Al Fath) and Rabi'ah Ibn Umayyah who apostated during the reign of 'Umar Ibn al-Khattab and died upon his apostasy.

The numbers of Companions are too many to give an accurate figure of all of them. Although, it has been estimated that there were around 114,000 Companions.

## THE CONDITION OF A COMPANION

All the Companions of the Messenger of Allah ﷺ were thiqa (trustworthy) and 'adal (just). The narration reported by anyone of them is accepted, even if he is unknown. And due to this they say: A Sahabi being unknown is of no harm.

And the evidence is that Allah praised them and the Messenger of Allah did also, this being textually stated in a number of places. And that the Prophet accepted the saying of anyone of them if he knew of his Islam and he did not ask concerning their condition. Then, on the authority of Ibn 'Abbas: 'A Bedouin came to the Prophet of Allah and said: "I have seen the new moon of Ramadan." He asked: "Do you testify that none has the right to be worshipped except Allah?" He replied: "Yes." He then asked: "Do you testify that Muhammad is Allah's Messenger?" He replied: "Yes, I do." The Messenger of Allah then said: "Bilal, announce to the people that they should fast tomorrow." Reported by Al Khamsa, declared Sahih by Ibn Khuzaymah and Ibn Hibban.

## THE LAST COMPANIONS TO DIE

1. The last Companion to die in Makkah was 'Amr bin Wathila al-Layhi who died in the year 110H.
2. The last Companion to die in Madina was Muhammad Ibn ar-Rabi'ah al-Ansari al-Khazraji who died in the year 99H.
3. The last Companion to die in Damascus which is in Sham was Wathila bin Asqa' al-Laythi who died in the year 86H.
4. The last Companion to die in Hims which is also in Sham was 'Abdullah bin Bisr al-Mazini who died in the year 96H.
5. The last Companion to die in Basra was Anas bin Malik al-Ansari al-Khazraji who died in the year 93H.

6. The last Companion to die in Kufah was 'Abdullah Ibn Abi Awfi al-Aslami who died in the year 87H.
7. The last Companion to die in Misr was 'Abdullah Ibn al-Harith Ibn Jaza az-Zubaydi who died in the year 89H.

None of the Companions died after the year 110H, regarding which there is the saying of Ibn Umar: 'The Messenger of Allah prayed with us in the last days of his life, then after he gave the Salaams, he stood up and said: "In this night, after 100 years, there will be no-one from those who are living today on the face of the earth."'" Agreed upon. This hadith was also reported by Jabir Ibn 'Abdullah in Sahih Muslim who stated that this statement of the Prophet of Allah was made one month before his death.

The benefit of knowing the last Companions to die is due to two matters:

1. Whoever claims to be a Companion but died after the year 110 A.H., his claim is not accepted.
2. Whoever from amongst the Successors did not reach the level of understanding before the year 110 A.H., then his hadith on the authority of the Sahabah is deemed munqati (disconnected).

## THE COMPANIONS WHO NARRATED THE MOST AHADITH

There were only a few Companions who narrated more than 1000 ahadith:

1. Abu Hurayrah who narrated 5,374 ahadith.
2. 'Abdullah Ibn 'Umar who narrated 2,630 ahadith.

3. Anas bin Malik who narrated 2,286 ahadith.
4. Aisha bint Abu Bakr who narrated 2,210 ahadith.
5. 'Abdullah Ibn 'Abbas who narrated 1,660 ahadith.
6. Jabir Ibn 'Abdullah who narrated 1,540 ahadith.
7. Abu Sa'id al-Khudri who narrated 1,170 ahadith.

The fact that these seven Companions narrated the most ahadith does not mean that they also heard the most ahadith from the Messenger of Allah ﷺ. This is because the few number of ahadith reported by a Companion could be due to a number of reasons:

- An early death e.g. Hamza, the uncle of the Prophet of Allah who died in the battle of Badr.
- An important job that demanded so much of the Companion's time e.g. Uthman Ibn Affan who was a Caliph.
- An early death as well as having an important job e.g. Abu Bakr who had an early death and was also a Caliph or due to other reasons.

## AL – MUKHADARAM

This is an individual who believed in the Messenger of Allah ﷺ during his own lifetime but never met him. These individual are between the level of a Sahabah and a Tabi'in, although, some Scholars say that they are from the Kibar Tabi'in (elder successor).

Some of the scholars have listed up to 40 names of such individuals who fall under this title:

1. Al-Ahnaf bin Qays
2. Al-Aswad bin Yazid

3. Sa'd bin Iyas
4. Abdullah bin 'Ukaym
5. Amru Ibn Maymun
6. Abu Muslim al-Khawalani
1. 7. An-Najashi, the King of Ethiopia

The status of a hadith narrated by a mukhadaram is the same as a mursal hadith of a Successor, so it is munqati (disconnected). And in its acceptance there is the same difference of opinion as there is with the mursal of a Taabi'i.

# AT-TABI'IN

A Tabi'i is any one met a Sahabi believing in the prophet and dying upon that. The exact number of Successors is too numerous to give an accurate number for.

## THE LEVELS OF THE SUCCESSORS

There are three levels of the Successors;

### AT-TABAQATUL KUBRA (THE ELDER LEVEL)

These were the Successors of whom most of their narrations were from the Companions e.g.: Alqamah bin Qays, Urwah Ibn Zubayr bin al-'Awwam and Sa'id bin Musayyib.

### AT-TABAQAT US-SUGHRA (THE YOUNGER LEVEL)

These were the Successors of whom most of their narrations were from other Successors and they only met a few Companions e.g.: Ibrahim an-Nakha'i, Abi az-Zinad and Yahya bin Sa'id.

### AT-TABAQATUL WUSTA (THE MIDDLE LEVEL)

These were the Successors of whom some of their narrations were from the Companions and from the major successors e.g. Al Hasan Al Basri, Muhammad bin Sirin, Mujahid, Ikrimah, Qataarah, Shu'bah, Az Zuhri, 'Ata, Umar bin 'Abdul-'Aziz and Salim bin 'Abdullah bin Umar

# AL-ISNAD

## DEFINITION

The narrators of the hadith who transmitted it to us. For example: The saying of Al-Bukhari: 'haddathanaa 'Abdullah Ibn Yusuf: akhbaranaa Malik: 'an Ibn Shihab az-Zuhri: 'an Anas bin Malik: The Messenger of Allah said: "Do not hate one another, do not be jealous of one another, and do not desert one another, but O Worshippers of Allah! Be brothers. And it is unlawful for a Muslim to desert his Muslim brother for more than three nights." So the chain of narrators is Abdullah Ibn Yusef, Malik Ibn Shihab and Anas Ibn Malik.

## TYPES

There are two types of isnad:

### AS-SANAD AL-ALI

This is an isnad that is closer to being 'sahih' and An-Nazil is the opposite of it. And Al U'loo is of two types

1. **U'loo as-Sifat:** That the narrators are stronger in precision or uprightness than narrators in another chain of narration.
2. **U'loo Al-'Adad:** That the number of narrators in the chain of narration is less than in another chain of narration. And the small number only gives it highness

because there is less possibility of mistakes occurring, so it is closer in authenticity.

And An-Nazil is of two types:

1. **Nuzul as-Sifat:** That its narrators are weaker in precision or trustworthiness than narrators in another chain of narration.
2. **Nuzul al-'Adad:** That the number of narrators in one chain of narration is greater than in another chain of narration.

The two types can come together in one chain of narration, so it has U'loo due to its (narrators) qualities and due to its (short) number (of narrators).

Also, one of these can be found without the other, so the chain of narration is high due to the qualities (of its narrators) and it can have lowness due to the (larger) number (of narrators) or vice versa. And the benefit in knowing Al U'loo and An Nuzul is the judgment by way of preference due to the (narrations) highness when they (narrations) conflict.

That which is correct it is not ruled due to a specific chain of narration that a chain of narration is the most authentic and that it is ruled to be that according to its being ascribed to a companion, city or place. So it is said: 'the strongest chain of narration from Abu Bakr', 'the strongest chain of narration from the people of Hijaz', 'the strongest chain of narration regarding the hadith of An Nuzul'<sup>15</sup> And they mentioned the most

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<sup>15</sup> The descent of Allah to the lowest heaven during the last 3<sup>rd</sup> of the night, An Nuzul can also mean the reason for a verse of the Qur'an being sent down/revealed).

authentic chains of narration in regards to the Companions are as follows:

- Abu Hurayrah: az-Zuhri from Sa'id Ibn Musayyib from Abu Hurayrah
- 'Abdullah Ibn 'Umar: Malik bin Anas from Nafi' from 'Abdullah Ibn 'Umar
- Anas bin Malik: Malik bin Anas from az-Zuhri from Anas bin Malik
- Aisha bint Abu Bakr: Hisham Ibn Urwah from Urwah from Aisha bint Abu Bakr
- 'Abdullah Ibn Abbas: az-Zuhri from Ubaydullah bin Utbah from 'Abdullah Ibn Abbas
- Jabir Ibn 'Abdullah: Sufyan Ibn Uyaynah from 'Amr Ibn Dinar from Jabir Ibn 'Abdullah
- Abdullah Ibn 'Amr al Aas: 'Amr bin Shu'ayb from Shu'ayb (i.e. the father of 'Amr) from Abdullah Ibn 'Amr al Aas, the grandfather of Shu'ayb)

There is a difference of opinion over the validity of the last isnad. Some say that Shu'ayb never met his grandfather, the Companion Abdullah Ibn 'Amr al-Aas ﷺ. Therefore, this isnad has 'inqita (a cut). However, what is more correct is that this sanad is authentic and acceptable. Al Bukhari said: .I have seen Ahmad bin Hanbal, 'Alee Ibn Madini, Ishaq Ibn Rahawayih, Abu Ubayd and the rest of my companions using as proof the hadith of 'Amr bin Shu'ayb from his father from his great-grandfather and it has not been left by anyone of the Muslims'.

The saying that Shu'ayb never met his grandfather is refuted by the affirmation that Shu'ayb heard from his grandfather, thus, there is no break (inqita).

Shaykhul-Islam Ibn Taymiyah رض said: 'The Imams of Islam and the majority of the scholars of hadith use as proof the hadith of Amr bin Shu'ayb, if the transmission is authentic up to him.'

# AL-MUSALSAL

## DEFINITION

Agreement in the narration with something connected either to the narration, or the narrator. For example, in connection to the narrator, the hadith of Mu'adh Ibn Jabal ﷺ that the Prophet of Allah ﷺ said to him: 'O Mu'adh! By Allah, truly I love you. I urge you, O Mu'adh, never to stop saying at the end of every prayer: *Allahumma a'inni 'ala dhikrika wa shukrika wa busni 'ibaadatika* (O Allah, help me to remember You, give thanks to You and worship You properly).'<sup>16</sup> So they mentioned that whoever narrates this hadith should say to the one they are narrating to: 'And I love you, so say: "*Allahumma a'inni...* - till the end".

And an example with connection to the narration: The saying of Al-Bukhari in his Sahih, 'Haddathanaa 'Umar bin Hafs: hadaddathanaa Ubayy: haddathanaa al-A'mash: haddathanaa Zayd Ibn Wahb: haddathanaa 'Abdullah (meaning Ibn Masud): haddathanaa the Messenger of Allah ﷺ, the truthful and trustworthy said: "The creation of each one of you is brought together in his mother's belly for forty days in the form of a nutfah (sperm), then an alaqah (leech like clot)..."'<sup>17</sup> So the narration was uniformly linked (musalsal) by the singular form of 'haddathanaa' (he narrated to us).

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<sup>16</sup> Reported by Abu Dawud (1522), An Nasa'i and Ahmad (5/244, -22172 & 5/247 - 22179) and Al Hafidh affirmed it in 'Fath Al Bari' 11/133.

<sup>17</sup> Bukhari No. 3332 and Muslim 2643.

Another example would be if it were connected with the wording: 'an fulan 'an fulan' (on the authority of so-and-so, on the authority of so-and-so) or the first part of the hadith 'sami'ahu' he heard it from his shaykh or the end of the hadith.

## **BENEFIT OF AL-MUSALSAL**

It shows the precision and accuracy of the narrator when a group of them report from others, and the careful attention of everyone in copying those who came before him.

# TAHAMUL -HADITH

## DEFINITION

This is the taking of a narration from the one who is narrating it. Its prerequisites are three:

### 1. AT-TAMIYZ (COMPREHENSION)

And it is the understanding of speech and being able to reply with the correct answer concerning an address. Mostly it (comprehension) is upon the completion of seven years (of age). So it is not correct for one who has not reached the age of comprehension due to being a minor to take (narrations), and likewise, if a person's comprehension has been lost due to old age (being senile).

### 2. AL-'AQL (INTELLECT)

So the taking (of narrations) is not correct from a person who is insane/mentally deranged.

### 3. AS-SALAMAH MIN AL-MAWAANA' (BEING SAFE FROM THAT WHICH BARRIERS TO COMPREHENSION)

So it is not correct from someone overcome with drowsiness or a lot of noise or with a big matter, which is preoccupying the person.

And the types (of taking the narration) are many, from them:

1. As-Sama'a Min Lafdh Ash Shaykh -Hearing the spoken words of the Shaykh and writing what has been dictated.
2. Al-Qira'a: Reading upon the shaykh and it is called 'Al-'Ard' (review)
3. Al-Ijaza: It is that The Shaykh gives permission to narrate from him, whether that permission is verbal or written. And narration by Al Ijaza is correct according to the majority of the scholars due to the need for it. And they set three prerequisites for that:
  - A. That which the Ijaza is for should be known, either for something specific, for example: 'I give you Ijaza to narrate from me Sahih Al Bukhari' or in a general way, for example: 'I give you Ijaza to narrate from me everything which I have narrated', so everything that is affirmed according to him, is correct based on this general Ijaza. And if that which the Ijaza is given for is vague, then it is not correct to narrate it, for example: 'I give you Ijaza to narrate from me a part of 'Sahih Al-Bukhari' or a portion of what I have narrated', this is because it is not known that (part) which the Ijaza is for.
  - B. That the Ijaza is for someone who is present, so it is not correct to give Ijaza to someone who is absent, not someone under their authority and not someone independent. So if he says: 'I give Ijaza to you and to whomever you will have from your progeny' or 'I give Ijaza to whatever progeny so and so will have', the Ijaza is not correct.

C. That the person who the Ijaza is for is specified by name or by his description. For example: 'I give Ijaza to you and to so and so to narrate from me what I have narrated' or 'I give Ijaza to the students of the knowledge of hadith to narrate from me what I have narrated'. So if it is general, then the Ijaza is not correct. For example: 'I give Ijaza to all of the Muslims that they narrate from me' and it is said: It is valid for those who are absent and not for a specific person.

And Allah knows best.

# ‘ADA‘UL-HADITH

## DEFINITION

This is it being narrated to others. The hadith is to be passed on as it was heard even in its form, so hadathani is not to be substituted with Akhbarani or Sami’tu and its like, due to the difference in meanings in that in terms of (the science of hadith) classification. It has been transmitted from Imam Ahmad that he said: Follow the wording of the Shaykh in his saying: Hadathani and Sami’tu and Akhbaranaa and do not change it

## PREREQUISITES

1. Al-Aql (The Intellect): so it is not accepted from someone who is insane or mentally handicapped or from someone whose comprehension has departed due to senility/old age or other than that.
2. Al-Bulugh (Puberty): So it is not accepted from someone who is a minor, and it is said: it is acceptable from a teenager who is reliable/trustworthy.
3. Al-Islam: So it is not accepted from a disbeliever, even if it was taken when he was a Muslim.
4. Al-Adalah (Integrity): So it is not accepted from a fasiq, even if it was taken when he was upright.
5. As-Salamah min al-Mawaana’: So it is not acceptable when accompanied with drowsiness or being preoccupied and restless from (other) thoughts.

## FORMS

That which leads into (precludes) the hadith and there are levels of that:

- 1) Sami'tu (I heard) or Hadathanani (he narrated to me); Is when someone hears from the Shaykh. Then, if there were others with him, he says: 'sami'naa' (we heard) or 'haddathanaa' (he narrated to us).
- 2) Qara'tu 'alayhi (I read to him) or 'Akhbarani Qara'tu 'alayhi (he informed me when I read to him); Akhbarani is when he reads to the shaykh.
- 3) Quri'a alayhi wa 'Anaa 'Asma' It was read to him and I listened) Qara'naa 'alayhi -we read to him. 'Akhbaranaa (he mentioned to us): Is when it is read to the Shaykh and he is listening.
- 4) 'Akhbaranaa 'Ijaza -he mentioned to us by permit of) or Hadathani 'Ijaza (he narrated to us by license of) or 'An Ba'ni 'An Fulan (I received the information on the authority of).

And this is according to the later scholars, as for the earlier scholars, then they viewed Hadathani and 'Akhbaranaa and 'An Ba'ni to be of one meaning, preluding a person having heard from his shaykh. And that the remaining form should be abandoned so that we don't conflict with the types of taking (narrations) by (using) it.

# KITABUL-HADITH

## DEFINITION

This is the narrating of narrations by means of writing them down either in books, manuscripts, letters, etc.

## RULING

In its 'asl (origin), the writing down of hadith is halal (allowable) because this is one of the methods of narrating and The Prophet ﷺ gave permission to Abdullah Ibn 'Amr to write down what he heard from him. Ahmad narrated it with a hasan chain of narration.

However, if there is a reason to be afraid of writing down a hadith, then in this instance, it becomes forbidden. And upon this we carry the forbiddance in the Prophet's ﷺ saying:

“Do not write down anything from me except the Qur'an and whoever has written down anything other than the Qur'an from me should erase it.” Reported by Muslim and Ahmad, and the wording is his.

Although, after mentioning all of this, if preserving the Sunnah or calling to it can only be achieved by writing, then it becomes wajib (obligatory) to write them down. And upon this the writing to people and calling them to Allah ﷺ by the Prophet ﷺ is carried. And in the Sahihayn it is reported on the authority of Abu Hurayrah رضي الله عنه: ‘The Messenger of Allah gave a khutbah (sermon) on the day of conquest (i.e. of Makkah) and there was a man from

the people of Yemen called Abu Shah who said: “O Prophet! Write for me!” So the Messenger of Allah ﷺ said: “Write for Abu Shah.” i.e., the khutbah which he heard from the Messenger of Allah.

## CHARACTERISTICS

Special care and attention is obligated when writing down ahadith because this is one of the ways of transmitting the Sunnah. Likewise, when transmitting via speaking the narrations.

So for writing the ahadith there are two characteristics, obligatory and recommended.

As for the obligatory (wajib), it is an obligation to write the ahadith in a clear and legible manner and for there to be no misunderstanding or confusion concerning it.

And as for the recommended, that the following are taken into account:

1. That when the name of Allah is mentioned, Ta’ala (The Most High) is written, or Azza Wa Jaal or Subhanahu or other than that from the words of praise. This should be clearly written without using (just) a symbol.

That when ‘the Messenger of Allah ﷺ’ is mentioned, Alayhi As Salatu Was Salam is written, clearly and not with (just) a symbol/s.

Al-Iraqi said in Sharh Alfiyyah concerning Mustalah (Al Hadith): ‘And it is disliked to use a symbols for the Salah upon the Prophet ﷺ in that the letters are abbreviated and that which is similar to it’

And He also said: And it is disliked to cut off (letters) from As Salam or At Taslim and to abbreviate either one of them'.

Also, when mentioning a Sahabi writing 'radhiallahu anhu' and not specifying any one of them with a particular supplication or praise which is done whenever this particular Companion's name is mentioned e.g. in the case of Alee Ibn Abi Talib with whom the Rafidah (Shi'a) say 'alayhi as salam' or 'karamullaah wajhuhi' (may Allah make his face noble) after mentioning him.

Ibn Kathir said: 'This is from the opening of the door which leads to over praising people, for the 2 shaykhs (i.e. Abu Bakr and Umar) and Uthman are more deserving of receiving this praise than Ali Ibn Abi Talib'<sup>18</sup>.

Then as for attaching As Salah to As Salam with the mention of Ali but not to other than him then that is forbidden even if it is taken as a slogan or sign without prejudice, it is to be abandoned since it is something specific. This was said by Ibn Al Qayyim in his book: 'Jalal Al-Afham'<sup>19</sup>.

And when mentioning the Tabi'in and those after them from those who deserve du'a to be made for them, then rahimullah should be written.

2. The text of the hadith should be indicated with that which makes it comprehensible (making it separate

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<sup>18</sup> In his Tafsir 3/517-518

<sup>19</sup> Page 467.

from other text), e.g. by placing ( ) or [ ] or O or something similar. This in case it gets mixed up with other than it and suspicions arise.

3. That the followed principles are taken into account when correcting a mistake. So when a word is lost, it should be attached at one of the sides or above or below the text, indicating its specific place.

And the addition should be removed with a single line from the beginning of the words to the end, making it clear to whoever reads the narration that that word has been crossed out. In a case where the words are too many to cross out with a single line, the muhadith should indicate or highlight with a word or symbol the start of the mistake and another to show the end of it.

The word or symbol used should be distinct from the whole text of the hadith and anyone reading it should be able to identify and know what it means. In a case where a word has been repeated twice, then the second repeated word should be crossed out except in a case where the second word is connected to another word after it, for example that the repeated word is 'abd in Abdullah.

4. That two words should not be separated if that would give the false impression of a corrupt meaning. For example: The saying of 'Ali: Give tidings to the killer of Ibn Safiyya (meaning Az Zubayr bin Al 'Awwam) of the (hell) fire. So 'Give tidings to the killer' is not to

be placed on one line and ‘Ibn Safiyya in the (hell) fire) in another line.

For example, the saying of Al Bukhari: ‘Haddathana Abu Mu’amar: Haddathana Abdul Warith: Qalaa: Yazid: Haddathani Mutrif bin Abdullah bin ‘Imran: Qalaa: I said:” O Messenger of Allah: Shall we not depend on this?” He said: “That which every person was created will be made easy for them”. So Qalaa was removed between the narrators but it was pronounced when recited. So it is said in this example: Qalaa Al-Bukhari: Haddathana Abu Mu’amar Qalaa Haddathanna Abdul Warith Qalaa: Qalaa Yazid: Haddathani Mutrif...till the end.

5. That only the symbols that are famous between the scholars of hadith are used, and from them: the words ‘thanaa’ or ‘naa’ or ‘dathanaa’ symbolising hadathanaa or the words ‘anaa’, ‘aranaa’, ‘abnaa’ are used as abbreviations for the word ‘akhbarana’ and also the word ‘qaf’ is used as abbreviation for the word ‘qalaa’. And the majority of removal is said without being symbolised, however it is pronounced with its recitation.

The Arabic letter ‘Ha’ is used as a symbol to inform us that the narrator has stopped at one sanad (i.e. chain of narrators) and is moving onto another sanad. This is usually done if there is more than one isnad for a hadith. The insertion of this letter can occur at the beginning, the middle or at the end of the sanad.

Furthermore, this letter must be pronounced as it was written, so it is said: 'Ha'.

An example of change at the end of a chain of narration: Qawl Al-Bukhari "Haddathanaa Yaqub bin Ibrahim Qalaa: haddathanaa Ibn 'Ullayah: 'an Abdul-'Aziz bin Suhayb: 'an Anas 'an An Nabiyyi: (Ha) wa haddathanaa Adam Qalaa; haddathanaa Shu'bah: 'an Qatadah: 'an Anas Qalaa: Qalaa Rasoolullah: 'None of you will have faith, until he loves me more than his father, his children and all of mankind.'" (Bukhari & Muslim).

And an example of change occurring with two (narrations): Qawl Muslim: "Haddathanaa Qutaybah bin Sa'id: haddathanaa al-Layth (Ha) wa haddathanaa Muhammad bin Rumhi: haddathanaa al-Layth: 'an Naf'i: 'an Ibn Umar: 'an An Nabiyyi Qalaa: 'Every one of you is a guardian and his responsible for his charges. The Imam (ruler) is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one is a guardian and is responsible for his charges.'" (Bukhari & Muslim)

## TADWINAL-HADITH

During the period of the Prophet ﷺ and the four rightly guided Caliphs ﷺ, ahadith was not written in the way that it is written today. Al Bayhaqi reported in 'Al Madhkal' on the authority of Urwah Ibn Zubayr: 'Umar Ibn Khattab ﷺ wanted to write down the Sunan [i.e. the traditions of the Messenger of Allah ﷺ]. So he consulted the Companions regarding this matter and they agreed to do so. However, after making Istikara (i.e. seeking Allah's guidance in a particular affair) for one month, one day he said: 'I was intending to write down the Sunan but I remembered the previous nations that were before you who wrote books and busied themselves with them and because of that they neglected the Book of Allah. And I, by Allah! Will not cover the Book of Allah with anything'.

However, during the caliphate of 'Umar Ibn 'Abdul- 'Aziz, he was afraid of losing the ahadith. So he wrote to the Qadi (Judge) of Madina, Abu Bakr bin Muhammad Ibn Amr Ibn Hazm saying 'Whatever hadith of the Prophet ﷺ can be found, write them down, for I fear the loss of knowledge and disappearance of learned men, and do not accept anything but the Hadith of the Prophet, and people should make knowledge public.'

'Umar Ibn 'Abdul- 'Aziz also ordered Muhammad Ibn Muslim az-Zuhri (d.124H) to write and compile ahadith. And az-Zuhri was the first person to start writing and compiling ahadith by the order of 'Umar Ibn 'Abdul- 'Aziz.

Thus, the writing and compilation of ahadith took place within the first 100 years after Hijrah. Then after this, many other

scholars of narrations began writing and compiling ahadith in different forms and using different methods.

# **TURUQ TASNIF AL- HADITH (WAYS OF CLASSIFYING THE NARRATIONS)**

There are two ways of classifying hadith:

## **1. CLASSIFICATION UPON PRINCIPLES**

This is where the author brings a narration with its chain of narrators from himself up until it reaches the Prophet of Allah. This type of classification has a number of ways:

### **CLASSIFICATION IN PARTS**

This process involves collecting ahadith regarding or relating to a particular subject e.g. Taharah (Purification), Salat (Prayer), Zakat (Annual alms), etc. Then placing them in a single book e.g. the Book of Salah and Book of Zakah. It has been mentioned that this was the way of Imam az-Zuhri and those of his era.

### **CLASSIFICATION BY CHAPTERS**

This method involves collecting all the ahadith of a particular subject or matter under a specific chapter according to fiqh (understanding). This was the method of Imam al-Bukhari رض and Imam Muslim رض and the companions of (the books of) Sunan.

## **CLASSIFICATION BY MUSANID**

Gathering the ahadith narrated by every Companion separately so in the Musnad of Abu Bakr it gathers whatever was narrated from Abu Bakr and in the Musnad of Umar it gathers whatever was narrated from Umar and this was the way of Imam Ahmad in his Musnad.

## **2. CLASSIFICATION UPON BRANCHES**

It is that wherein the author transmits from the foundation ascribing it to that foundation without its chain of narration, and this has different paths, from them:

### **CLASSIFICATION BY ABWAAB (CHAPTERS)**

e.g. Bulugh al-Maram of Ibn Hajar al-Asqalani and Umdat ul-Ahkam of 'Abdul-Ghani al-Maqdisi.

### **CLASSIFICATION BY LETTERS**

E.g. Al-Jami As Saghir of As-Suyuti and other than that from the numerous ways that the Ahl ul Hadith viewed to be closest to gathering it and verifying it.

## AL-UMMAHAT AS-SITT (THE SIX MOTHER BOOKS)

The term 'The Six mother books' is used to refer to the 6 main principle books of hadith:

1. Sahih Al-Bukhari
2. Sahih Muslim
3. Sunan An-Nasa'i
4. Sunan Abi Dawud
5. Sunan At-Tirmidhi
6. Sunan Ibn Majah

### SAHIH AL-BUKHARI

The author of this book called it 'Al-Jami As-Sahih' and extracted it from 600'000 ahadith. He ﷺ exhausted his efforts in its revision and in the investigation of its authenticity/correctness, to the point that he would not include any hadith in it except after performing ghusl (ritual bath) and praying two rak'at seeking Allah's guidance as to whether or not he should include it in his book. He did not place in his book except that which was authentically reported from the Messenger of Allah ﷺ with a continuous/uninterrupted chain of narration, its men/women being those of integrity, trustworthiness and precision (in what they reported).

The author completed the book in 16 years, and then showed it to Imam Ahmad, Yahya Ibn Ma'in and Ali Ibn Madini and other than them, who approved of it and testified to its authenticity. The scholars of all ages have met it with acceptance, Imam Adh-

Dhahabi said: 'It is from the best book of Islamic books and the most excellent after the Book of Allah the Most High.'

The number of ahadith in it, including repetitions is 7397 and with removing the repetitions: 2602 as Al-Hafidh Ibn Hajar ~~as~~ mentioned.

### IMAM AL-BUKHARI

He is Abu Abdullah Muhammad Ibn Ismail Ibn Ibrahim Ibn al-Mughirah Ibn Bardazabah al-Ja'afi Mawlahum al-Farsi. Thus, his origin goes back to Persia. However, this ancestral family was either slaves to the 'al'Ja'afi' tribe or was protected by that tribe, hence the word 'mawlahum' is added to his lineage.

He was born in the month of Shawwal in the year 194H and grew up as an orphan with his mother. He started travelling to search for ahadith in the year 210H and travelled to many lands seeking ahadith. He went to Hijaz and stayed there for 6 years, he then went to ash-Sham (region of Jordan, Syria and Palestine), Egypt, al Jazirah (the Gulf countries -Kuwait, U.A.E etc.), al-Basrah, al Kufah and Baghdad (all in Iraq).

He ~~as~~ had a very strong memory. It has been reported that he could memorise a book in just a single glance. He was a worshipper who feared Allah and held this worldly life in low regard, abstaining from it. He also stayed away from the rulers and sultans, was brave, courageous and generous and all the scholars in his time and after him praised him.

Imam Ahmad said: 'Khurasan has not brought out of it the like of Muhammad Ibn Ismail'.

He was a mujtahid in his fiqh and had a strange way of extracting rulings from ahadith, his book and biography testifying to this fact. He died in Khartak, a village about 6 miles from Samarqand (i.e. the capital of Uzbekistan, one of the breakaway countries of Russia), on the night of Eid Al Fitr, in the year 256H. He left behind him a vast amount of knowledge in his books. May Allah have mercy on him and reward him for his benefit to the people.

## **SAHIH MUSLIM**

This is the famous book written by Imam Muslim. He compiled in this book what was authentically related to him from the Prophet ﷺ.

Imam An-Nawawi said: 'He chose methods that were near perfect and was very cautious with his acquaintance, of which no one could accomplish except a few people of his time'.

He classified ahadith that went together under a particular chapter, he also mentioned the different chains of narration of a hadith and also its different texts and then arranged them according to their topics. However, he did not mention the biographies of the men in the chains of narration of each hadith in his book. This could be because he did not wish to lengthen this book or due to other reasons best known to him.

Many different scholars who explained the Sahih of Imam Muslim have compiled biographies of the people whom Imam Muslim mentioned in his Sahih. The best of them is that which was written by Imam An-Nawawi.

The number of ahadith collected by Imam Muslim in his Sahih, including the repeated ones, amounts to 7'275 but after removing its repetitions it comes down to about 4'000 ahadith.

The majority of the scholars have agreed upon the authenticity of Sahih Muslim and that it is second only to Sahih Al-Bukhari.

An Arab poet said: 'A people argued before me regarding the authenticity of Sahih Al-Bukhari and Sahih Muslim. They asked me: Which one is better? So I said: Sahih Al-Bukhari is better in its authenticity while Sahih Muslim is better in its arrangement'.

## IMAM MUSLIM

He is Abul Hasan Muslim Bin Hajjaj Bin Al-Qurayshi An-Nisabori. He was born in the year 204H at a place called Nisabor, near the city of Mashhad in Iran. He travelled to different countries searching and seeking ahadith. He travelled to places such as Hijaz, Ash-Sham, Iraq and Egypt. When Imam Al Bukhari came to Nisabor, he spent all his time with Imam Muslim.

Imam Muslim looked at the methodology of Imam Al Bukhari and adopted his way. Many scholars of hadith and others have praised him a lot.

Muhammad Ibn Bashar said: The great memorizers of the world are 4: Abu Zur'ah in Rayy, Ad Darimi in Samarqand, Muhammad Ibn Ismail in Bukhara and Muslim in Nisabor.

He died in Nisabor in the month of Rajab, the year 261H. He left behind him a vast amount of knowledge in his books. May Allah have mercy upon him and reward him with good due to his benefit of the Muslims.

## TWO IMPORTANT POINTS REGARDING SAHIH AL-BUKHARI AND SAHIH MUSLIM

1. These two books did not compile all the ahadith that were authentic from the Prophet. For there are a lot of hadith which they did not mention in their books.

Imam An-Nawawi said: 'The intention of Imam Al-Bukhari and Imam Muslim was to collect most of the authentic hadith, for the intention of any author in the branch of fiqh is to compile or collect the majority of ahadith regarding a particular subject and not all the ahadith for that topic. However, if one or both of the Imams did not collect a hadith in their books nor select another hadith similar to it, then this could be for a number of reasons:

- They detected a fault in the hadith that caused them to abandon it.
- They forgot to place it in their books
- They did not wish to lengthen their book any further
- The ahadith mentioned by them for that topic was sufficient to clarify their point of view.
- Other reasons'.

2. The scholars are agreed that Sahih Al-Bukhari and Sahih Muslim are the most authentic books written in the field of hadith, each hadith possessing a continuous isnad.

Shaykhul Islam Ibn Taymiyah said: 'Imam Al-Bukhari and Imam Muslim would not agree upon a hadith except that it is authentic without a doubt'.

He also said: 'The majority of their texts, the scholars of hadith know with certain knowledge that they are the sayings of the

Prophet. Although, some of the Huffadah have criticised some of the ahadith in these two books, based on the fact that these ahadith are lower than the level of authenticity which they are claimed to be. These scholars claim that there are 210 such ahadith, 32 of them in both Sahih Al-Bukhari and Sahih Muslim, 78 in Sahih Al-Bukhari only and 100 in Sahih Muslim only'.

Ibn Taymiyah said in response to this criticism: 'Regarding the majority of the ahadith criticised in Sahih Al-Bukhari, if one looks at the arguements of both sides, it would seem that the arguement of Imam Al-Bukhari is much stronger. However, regarding the ahadith in Sahih Muslim that have been criticised, if we look into the arguements on both sides it would seem that the arguement of the critics is much stronger'.

The criticism of the critics of Imam Al Bukhari and Imam Muslim have been answered in 2 ways: general and specific.

As regards the general response, Ibn Hajar Al-Asqalani said in the introduction of his book *Fath Al-Bari*: 'Without doubt, we put forward the word of Al-Bukhari over Muslim, the people of their time and those from the scholars skilled in the authenticity and deficiency of hadith. So if we hear a man criticising and opposing any of the ahadith that these two imams have declared authentic, then without doubt, the words of the two Imams are given precedence over and above the words of the man. Thus, in this way any opposition will be refuted'.

As regards the specific answers to these criticisms, Ibn Hajar replied to the criticisms levied at every hadith in Sahih Al Bukhari in detail. While Rashid al-Ataar wrote a book where he responded to the criticisms made of the ahadith that had been criticised in Sahih Muslim.

Al-Iraqi (D806H) in the explanation of his book: Al-Fiyyah Al-Hadith said: 'I wrote a book about the ahadith that had been criticised of being weak contained in the Sahihayn, with the answers to these criticisms. So whoever wants a detailed exposition of this topic, then let him read this book, for it contains a lot of benefit'.

## **SUNAN AN - NASA'I**

Imam an-Nasa'i wrote a book called 'As-Sunan al-Kubra', in it; he collected both sound and defective ahadith. He then summarized this book to form another book known as 'As Sunan as-Sughra' that he called 'Al-Mujtaba'. This book collected the ahadith, which he believed to be authentic and it is this book that is intended concerning that which is ascribed to the narrations of An-Nasa'i from hadith. 'Al Mujtaba' has the least weak ahadith and criticised narrators from the books of As-Sunan. Its level is just after the Sahihayn.

As regards to the narrators mentioned in this book, it takes precedence over 'Sunan Abu Dawud' and 'Sunan at-Tirmidhi', due to an-Nasa'i's strict selection of narrators.

Ibn Hajar said: 'How many men did Abu Dawud and at-Tirmidhi make selection of, whereas an-Nasa'i did not use them. Furthermore he did not select men mentioned in the Sahihayn'.

In general, the conditions used by an-Nasa'i in his book 'Al-Mujtaba' are the strongest after the Sahihayn.

## **IMAM AN-NASA'I**

He is Abdur-Rahman Ahmad bin Shu'ayb bin 'Ali an-Nasa'i, sometimes called an-Nasawi in relation to Nasaa, a famous city in Khurasan, Iran. He was born in the year 215H in Nasaa. He traveled seeking ahadith and listen to the people of Hijaz, Khurasan, Sham, al-Jazirah and other places. He stayed in Egypt for a long time and his books became very famous there, he then traveled to Damascus in Syria, where he was afflicted with a lot of trials. He died in the year 303H in Aramlah that is in Palestine. He left behind a lot of books about ahadith and also knowledge of the defects of hadith. May Allah have mercy upon him and reward him for his benefit to the Muslims.

## **SUNAN ABU DAWUD**

This book is a selection of 4,800 ahadith, which were extracted from 500,000 ahadith, and the author only selected ahadith pertaining to the rulings of the Shari'ah.

Abu Dawud said about his book: 'I mentioned in it, ahadith that are authentic, those that resemble them and those that are close to them. Whatever ahadith in my book that has a strong weakness in it, I have clarified it and there is no man in it whose narrations are rejected or abandoned. Moreover, any hadith which I did not speak about, then it is upright and some of them are more authentic than others which I have collected in my other books of "Sunan" and majority of these ahadith are known and famous'.

As-Suyuti said: 'He probably meant by the word "upright" to mean uprightness as regards using these ahadith for consideration

and not uprightness as regards using them as proofs. Therefore, “Sunan Abu Dawud” may contain some weak ahadith’.

However, Ibn Kathir said: ‘It has been narrated from him (i.e. as-Suyuti) that he said: “Whatever he (i.e. Abu Dawud) did not mention any thing about it (i.e. any hadith in his book), then it is hasan (fine).” Thus, if this is true, then there will be no problem.’ The meaning of Ibn Kathir’s words ‘there will be no problem’ means that the word ‘upright’ means uprightness as regards using them as proofs.

Ibn us Salah said: ‘So after all these discussions, whatever ahadith we find in his book, about which he does not mention anything regarding their authenticity, nor are they contained in the ‘Sahihayn’, nor are there any texts saying that these ahadith are authentic, then we know that these ahadith are hasan according to Abi Dawud’.

Ibn Mandah said: ‘Abu Dawud used to bring a weak chain of narrators, if he could not find any other ahadith regarding that subject. This was because he regarded the weak ahadith to be stronger than the opinions of men’.

‘Sunan Abu Dawud’ is a famous book amongst the Scholars of Fiqh (understanding of the rulings of the Divine Law) because it collected the majority of the ahadith concerning the rulings of the Shari’ah. Its author stated that he read his book to Imam Ahmad who commented that it was a good and fine book.

Ibn Al-Qayyim was pleased with this book and he praised it the introduction to his Tadhib (commentary upon Sunan Abu Dawud).

## IMAM ABU DAWUD

He is Abu Dawud Sulayman bin al-Ash'ath bin Ishaq al-Azdi as-Sijistani. He was born in the village of Sijistan in Basra, in the year 202H. He traveled seeking ahadith and wrote from the people of Iraq, Sham, Misr and Kharasan. He also took from Imam Ahmad and others from the Scholars, such as Bukhari and Muslim. A lot of Scholars have praised him and described him as someone possessing complete and precise memory, clear and deep understanding and also fear of Allah. He died in Basra on a Friday in the month of Shawwal, 275H at the age of 73. He left behind him in his books a lot of knowledge. May Allaah have mercy upon him and reward him with good for the benefit he left the Muslims.

## SUNAN AT-TIR MIDHI

This book is also known as 'Jami' at-Tirmidhi' written by at-Tirmidhi about the various issues of Fiqh. He collected in it ahadith which were sahih (authentic), hasan (fine) and da'if (weak), explaining the level of every ahadith in it. He also explained the reasons why the weak ahadith in his book were of that level, taking great pains to explain to those people of knowledge who would use these weak ahadith. He wrote at the end of his book a treatise called 'the book of defects' which contains a lot of benefits.

He (at-Tirmidhi) said: 'All the ahadith recorded in this book have been taken and acted according to by some of the Scholars except for two ahadith:

The hadith of Ibn Abbas: "The Prophet of Allah ﷺ combined the prayer of Dhuhr and 'Asr in Madina and the prayer of

Maghrib and 'Isha, when there was no fear nor was he traveling." and the hadith "If he drinks wine, flog him, then if he drinks for the fourth time, you should kill him."

In this book there are a lot of fiqh and hadith benefits that are not present in other books. The Scholars of Hijaz, Iraq and Khurasan have praised this book, when the author read his book to the people of these towns.

Ibn Rajab said: 'Know that at-Tirmidhi reported in his book sahih (authentic), hasan (fine) and gharib (strange) ahadith regarding the gharib ahadith he reported, some of them are munkar (rejected) ahadith amongst them, especially in the book of virtues, however for the most part he clarified that and it is not known that he reported from anyone accused of lying, whose lying was agreed upon in a single chain of narration. Yes, he did report from some who were weak in memory and whose hadith were weak but he usually explained this point without hiding or concealing it'.

## IMAM AT-TIR MIDHI

He is Abu 'Eesa Muhammad bin 'Eesa bin Surah as-Salami at-Tirmidhi. He was born in a town called Tirmidh in Uzbekistan, near the northern border of Afghanistan, in the year 209H. He traveled to various towns and heard ahadith from the people of Hijaz, al-Iraq and Khurasan. There is consensus upon his being an Imam and upon his piety and asceticism.

He was a student of al-Bukhari, although, al-Bukhari used to depend upon him and also take ahadith from him. He became blind and finally died on 13 Rajab 279H at the age of 70. He

wrote a lot of beneficial book regarding the defects of hadith and others. May Allah have mercy upon him and reward him with good for the benefit that he left the Muslims.

## **SUNAN IBN MAJAH**

The author of this book classified the ahadith contained in it according to various topics; there are approximately 4,341 ahadith in it. It is a famous book amongst the later generations, to the point that it is regarded as one of the 6 books of 'Usulul- Hadith' (i.e. the Foundations of Narrations). Although, it is less in the level of its authenticity in comparison with the other books of Sunan, to the extent that if he alone narrated a hadith, then that hadith would usually be considered da'if (weak).

However, Ibn Hajar al-Asqalani said: 'In reality, the issue is not like this in absolute terms according to my research. Generally, there are many ahadith (in Sunan Ibn Majah) which are munkar (rejected) and Allah's Aid is sought.'

Adh-Dhahabi said: 'In it (i.e. Sunan Ibn Majah) there are some rejected ahadith and a few fabricated ahadith'.

As-Suyuti said: 'He is the only one who made takhrij of ahadith from men who had been criticized of lying and stealing ahadith. Some of these ahadith are not known except from these men.'

The majority of the ahadith in Sunan Ibn Majah can be found in the other six mother books of ahadith, either in all of them or in some of them.

As for the ahadith that can only be found in Sunan Ibn Majah, it amounts to approximately 1,339 ahadith as has been verified by Ustadh Muhammad Fu'ad Abdul Baqi رض.

## **IMAM IBN MAJAH**

He is Abu 'Abdullah Muhammad bin Yazid bin 'Abdullah bin Majah ar-Raba'i mawlahum al-Qazwini. He was born in Qazwin in the year 209H. He traveled to many places seeking ahadith such as; ar-Ra'i, al-Basrah, al-Kufah, Baghdad, ash-Sham, al-Misr and al-Hijaz, he took many ahadith from the people of these towns. He died in the month of Ramadan in the year 273H at the age of 64. He left behind him a lot of beneficial books. May Allaah have mercy upon him and reward him with good for the benefit that he left for the Muslims.

## MUSNAD AHMAD

The Scholars of hadith place the Musnads in the third level after the Sahihayn and Sunans. From the greatest of the Musnads in this level and greatest in terms of benefit is the Musnad of Imam Ahmad bin Hanbal. The Scholars of both past and present have testified to it being one of the books that had collected the majority of ahadith regarding the Sunan (traditions) of the Prophet of Allah ﷺ. It is inclusive of what is necessary for a Muslim in his religious as well as worldly affairs.

Ibn Kathir said: 'None of the Musnads can be the same as the Musnad of Ahmad, in the amount collected in it or its perfect arrangement.'

Hanbal Ibn Ahmad bin Hanbal said: 'Our father gathered myself, Salih and 'Abdullah and read to us his Musnad and no one listened to it except us. Then he said: "In this book, I have compiled more than 57,000 ahadith. So whenever you find the Muslims differing amongst themselves over a hadith from the Prophet of Allah ﷺ, then return to it. So if you find it (i.e. the disputed hadith) in the book (i.e. Musnad Ahmad), then it is okay, otherwise, it is not a proof (hujjah)".'

However, Adh-Dhahabi said: 'This statement of his should be understood in a general sense. For there are a lot of strong ahadith which are present in the Sahihayn, Sunans and the Ajiza (parts) but are not present in his Musnad.'

Furthermore, the Musnad of Imam Ahmad bin Hanbal contains some ahadith that were not put in it by Imam Ahmad bin Hanbal but rather, added to it by his son (i.e. 'Abdullah Ibn

Ahmad). These additional narrations not collected by Imam Ahmad bin Hanbal and are known as 'Zawa'id 'Abdullah'. There are also further additional ahadith to the Musnad Ahmad collected by Abu Bakr al-Qatir'i that he reported from 'Abdullah bin Hanbal who in turn reported them from his father, and these additions being from other than Abdullah and his father. There are approximately 40,000 ahadith contained in Musnad Ahmad and after the removal of the repeated ahadith, it comes down to about 30,000

### THE OPINION OF THE SCHOLARS REGARDING THE AUTHENTICITY OF MUSNAD AHMAD

The Scholars of narrations are of three different opinions regarding the ahadith in Musnad Ahmad. They are as follows:

- The first group holds the opinion that all the ahadith in Musnad Ahmad can be used as proof.
- The second group holds the opinion that in the Musnad Ahmad there are ahadith, which are authentic, weak and fabricated. Ibn al-Jawzi collected in his book 'al-Mawdu'at', most of the fabricated ahadith known to him. In it are 29 ahadith from the Musnad Ahmad. Al-Iraqi added to these 29 fabricated ahadith, 8 more, which he placed in one chapter.
- The third group holds the opinion that in the Musnad Ahmad, there are ahadith, which are authentic and weak, and these weak ahadith are closer to being hasan, however, there are no fabricated ahadith in the Musnad Ahmad.

Shaykhul-Islam Ibn Taymiyah, Adh-Dhahabi, Ibn Hajar and as-Suyuti held this opinion.

Shaykhul-Islam Ibn Taymiyah said: “The conditions which Ahmad used for his Musnad are stronger than those used by Abu Dawud for his Sunan. Abu Dawud narrated from men whom Ahmad refused to narrate from in his Musnad. Furthermore, Ahmad placed a condition upon himself not to narrate from anyone whom he knew to be a liar. Although, he did narrate from people who were weak. Another point is that in the ahadith added to the Musnad Ahmad by his son ’Abdullah and Abu Bakr al-Qatir’i, some of them are fabricated. This is why those people who lacked knowledge thought that these ahadith were narrated by Ahmad (himself) in his Musnad’.

Thus, from the statement of Shaykhul-Islam Ibn Taymiyah, it is possible to reconcile these opinions. So as regards the saying: ‘In the Musnad Ahmad, there are authentic and weak ahadith.’ This opinion does not oppose the saying: ‘Every ahadith in Musnad Ahmad is a proof.’ For if the weak ahadith are meant to be ‘hasan li ghayrihi (due to other hadith), then these weak ahadith can be used as a proof.

As for the saying: ‘In the Musnad Ahmad, there are fabricated ahadith.’ Then this statement refers to the additional ahadith added to the Musnad Ahmad by Abdullah (Ahmad’s son) and Abu Bakr al-Qatir’i.

Al-Hafidh Ibn Hajar authored a book called: ‘Al-Qawl Al-Musaddad fi adh-Dhab ‘An Al-Musnad’ and mentioned in it the ahadith which Al-Iraqi judged to be fabrications, ascribing to it 50 ahadith which Ibn Al-Jawzi mentioned then responding to these

hadith by hadith. And As-Suyuti followed up with what he missed out from that which was mentioned by Ibn Al-Jawzi and that was 14 ahadith in a 'Juz' called: 'Ad-Dhayl 'Ala Qawlil Musaddad (fidh Dhab An Al-Musnad)

A lot of scholars have classified the Musnad Ahmad, some have explained it, some have summarized it, some have interpreted it and others have arranged and organized it. The best of them is called 'Al-Fath ar-Rabbani li Tatim Musnad al-Imam Ahmad bin Hanbal ash-Shaybani'; it was written by Ahmad bin Abdur-Rahman al-Banna who is famously known as As-Sa'ati. He classified the Musnad Ahmad into seven parts, the first part dealing with Tawhid (i.e. the study of the Oneness and Uniqueness of Allaah) and the science of the religion and the last part dealing with the Resurrection and the condition of the Hereafter. He divided this book into various topics and arranged it in the best possible way.

He also made an explanation for this book called 'Bulughul-Amani min Asrar ul-Fath ar-Rabbani'. This title befits the book, for it is very beneficial from the viewpoint of hadith as well as from the viewpoint of fiqh. And all praise is due to Allah, the Lord of all the worlds.

### IMAM AHMAD BIN HANBAL

He is Abu 'Abdullah Ahmad bin Muhammad bin Hanbal ash-Shaybani al-Marwazi, then al-Baghdadi. He was born in the month of Rabi'ul Awwal, in the year 164H, in a town called Marwu; he was then taken to Baghdad. He was brought up an orphan and he traveled to many towns and countries seeking

ahadith. He heard from the scholars of his time from Hijaz, al-Iraq, ash-Sham and Yemen. He took great care in preserving the Sunnah and fiqh, till the people recognized him to be their Imam and Faqih. A lot of Scholars of the past and present have praised due to his immense knowledge, understanding, piety, etc.

Imam ash-Shafi'i said: 'I left Baghdad and I did not leave behind me a man better, having more knowledge, or greater understanding nor having greater piety than Ahmad bin Hanbal.'

Ishaq Ibn Rahawayih said: 'Ahmad bin Hanbal is proof between Allah and His slaves upon the earth.'

Imam 'Ali Ibn Madini said: 'Allah aided this religion through Abu Bakr as-Siddiq on the day of Apostasy; and through Ahmad bin Hanbal on the day of Trial.'

Imam Adh-Dhahabi said: 'To him (Ahmad) ended the Imamah (leadership) of fiqh (understanding), hadith (prophetic traditions), ikhlaas (sincerity) and wara'a (piety). And they have consensus that he is Thiqah (trustworthy), Hujjah (a proof) and Imam (a leader).'

He died in Baghdad on Friday, 12 Rabi'ul Awwal, in the year 241H, at the age of 77. He left behind for the Muslim nation a huge amount of knowledge and a strong and firm methodology. May Allah have mercy upon him and reward him with good for the benefit he left the Muslims.





# MUSTALAH AL-HADITH

## *The Rules and Terminology of the Science of Hadith*

The Qur'an and Sunnah are the two foundations by which Allah established the proof against His slaves. And upon these two sources the rulings of belief and action are built, whether by way of affirmation, or negation.

And the one who seeks to use the Qur'an as evidence only needs to investigate what the text indicates, in regard to its ruling. There is no need to investigate its chain of narration, as it has been absolutely confirmed, by way of multiple paths of transmission, both in its wordings and in its meanings. Allah says: 'It is We who sent down the Qur'an and, We will preserve it' [Al Hijr: 9].

As for the one who seeks to use the Sunnah as evidence, then two things require investigation:

1. That it is established from the Prophet, since not everything that is attributed to him is authentic.
2. What the text indicates in terms of its ruling.

So as a result of this first area of investigation, it was necessary to lay down some principles to discern thereby, that which has been attributed to the Prophet and is to be accepted, from that which is to be rejected. As a result of that, the scholars –May Allah have mercy on them, have established that and called it: 'Mustalah Al-Hadith' (The Rules and Terminology of the Science of Hadith).

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